

# MOODY BIBLE INSTITUTE MONTHLY

Volume XXII

February, 1922

Number 6



## Mr. Moody and Mr. Sankey Exercising on a Scottish Estate

In the grounds of Douglas Support, where Mr. Moody and Mr. Sankey were spending a few days, it was suggested that they should get some exercise with pick and shovel. When the camera was turned on the pair, Mr. Moody (who hailed the photographer) turned his back, hence his attitude. (This cover reproduced from a photograph.)

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# Moody Bible Institute Monthly

FEBRUARY, 1922

## EDITORIAL NOTES

### "FOR SUCH A TIME AS THIS" ESTHER 4:14

By Peter H. Van Wynen, Holland, Mich.

See closing paragraphs of Dr. Scofield's Address on D. L. Moody. Page 802—Editor.

For such a time as this, Lord, send a man  
Whom Thou hast fully taught salvation's  
plan;

Who knows Thee well, ah, yes! is known  
of Thee;

And for the church and world will make  
his plea.

For such a time as this, Lord, send a man  
Who knows the wiles of Satan and his  
plan;

A man, wise as a serpent; full of love  
And faith and hope, and harmless as a  
dove.

For such a time as this, O Lord, what  
need

We have of some who dare to boldly  
plead;

Lest this dark world should go to the  
abyss!

Lord, give us help in such a time as this.

\* \* \*

Just prior to the Founder's Day Conference in the Moody Bible Institute one year ago, a number of evangelical leaders throughout the country

Pray were asked to indicate briefly  
For a why God's people should pray  
Revival for revival in the body of Christ.

Their replies were read at the Conference, and some were published afterwards in the *Sunday School Times* of Philadelphia. The following unpublished reply was one of those received (written by Superintendent T. C. Horton, of the Bible Institute of Los Angeles):

The condition among young people in the church—of which I have made a careful study for years—is appalling. There is a form of godliness, but a recklessness concerning spiritual life. The inroads of the moving picture; the superficiality of many of the preachers and leaders in church life, and the violation of their church vows; the appalling conditions existing among young people in our public schools and colleges,—is enough to break one's heart.

The foregoing description — how strangely similar it is to that of the period which immediately preceded the revival of 1800 (as told by C. L. Thompson

in *Times of Refreshing*): "Death in the churches, rottenness in public morals, infidelity coming in like a flood upon the schools and the thinkers of the young republic." And also of the period immediately preceding the revival of 1857-'58: "It was a time of reckless expenditures, of unparalleled fever for riches without consideration of how they were obtained, of apathetic conscience and wakeful selfishness, of coldness and deadness in the church and alarming godlessness outside of it. The nation seemed drifting in the same direction in which it had gone before the revival of 1800. Skepticism, both speculative and practical, pervaded all ranks of society. We were becoming a people without God in the world."

And then, in both cases, not through evangelistic appeal, but through prayer, came the awakenings that ere long, if it so pleases God, we are once more to see repeated throughout America and the world. And again it will be as it was then: "Everywhere men began to pray. They had no words for each other. They had reached the ultimate of human resources. Almost unconsciously they began to cry unto God, unknown to each other, without concert of effort or thought. East and West, North and South, the people thronged the churches and halls," not for preaching, but for prayer; and tens of thousands were swept, as it were by the breath of God, into the kingdom.

Are you longing for revival? Are you praying for it? Are you believing God for it? Are you asking others to join you? Or are you indifferent? According to the church's faith, so shall it be.

\* \* \*

Our readers will be interested in the article on another page concerning the Bible League in India, copying after the Bible Union in China. It

Fulfilling furnishes another illustration  
Prophecy and evidence of the fulfilling  
of prophecy in these days  
when evil men and seducers are waxing  
worse and worse, deceiving and being  
deceived (2 Tim. 3:13). It seems to be  
admitted, as charged in the *Life of Faith* (London) sometime ago, that certain  
schools of the London Missionary Society in India, have deliberately omitted  
the name of Christ in their chapel exercises  
for the sake of pleasing their Mohammedan constituency. How incredible it is!

A different kind of illustration and evidence of fulfilling prophecy is a recent item in the *Watchman-Examiner* (New York), to the effect that Rabbi Kook, of Jerusalem, has announced that a new "Yeshibah" will be founded in the Holy City for the purpose of instructing men of priestly and Levitical parentage in their duties in the temple, including formulas of sacrifices.

The rabbi believes this to be an urgent necessity, since he is persuaded that the rebuilding of the temple is near at hand.

It will appear strange to see the Jews beginning ritual sacrifices to Jehovah in Jerusalem in this day of the world, but the prophets have foretold it, and we have frequently spoken of its certainty when the fulness of the time has come.

\* \* \*

Very recently we heard of a sad and startling event which we feel impressed to pass on to our readers.

It concerns a pastor of an A Solemn orthodox church who was  
Warning an ardent evolutionist, and who in his preaching, never spoke of the remission of sins through the atoning blood of Christ, nor even mentioned Christ as Saviour.

In repeating the Apostles' Creed, he always omitted the words "Who was conceived by the Holy Ghost" and "on the third day He rose again from the dead."

On a Sunday morning last November he preached a sermon on evolution, in which he opposed the record in Genesis as to man's creation, and belittled the terms, "Jesus paid it all," and "the old time religion."

Not more than fifteen minutes after the close of that service death claimed him, although he had appeared to be in perfect health.

Much prayer had gone up from the saints of God that His will might be done concerning Him, and there are those who think that his death under the circumstances was a divine chastisement. We would not dare to say that, and we do not like to think about it in that light, but the event certainly is very solemnizing and full of warning.

\* \* \*

Mr. Robert Harkness, the well-known pianist and composer of gospel songs, recently received a letter from a Chris-

tian mother regarding her daughter's musical education.

**Music in the Home** The daughter had a great desire to become proficient in gospel song accompaniment, but her teacher, a Christian Scientist, discouraged the ambition to such an extent as to cause the girl to lose interest in gospel song altogether.

The mother, anxious to safeguard the spiritual welfare of her daughter, asked for advice, and naturally, Mr. Harkness advised her to change the music teacher.

The dilemma of this Christian mother is typical of a condition prevailing everywhere. Care is taken that the right kind of books and magazines are allowed in the home, and care is taken, also, to safeguard the companionships of young people; but when it comes to their musical education, strangely enough, little of such care is exercised.

The musical profession is honeycombed with representatives of every imaginable "ism," who lose no opportunity to disseminate the pernicious doctrines of every cult and creed.

The message of the gospel in song needs to be emphasized more and more, and if Christian parents would only realize the need of such music in the home, they would be rendering a service to their children, the spiritual benefits of which are beyond calculation.

\* \* \*

In our November issue we wrote of this remarkable woman in reply to inquiries for information which we had received, basing our observations on reports of

**Mrs. McPherson** her work and teaching in San Diego and Denver.

Again These reports came from pastors and Christian workers on whom we felt we could rely, and who spoke of

her with caution, but as we thought, kindly and fairly.

One of them furnished us with a copy of the *Rocky Mountain News* containing an enthusiastic write-up by Dean Peck, which was used as the text of what we wished to say, because it gave Mrs. McPherson every advantage.

But we were unable to agree with its view of the bodily healings associated with her work, while we felt it to be our duty also, to warn those who asked for our opinion that her teaching as to the baptism of the Holy Spirit was unscriptural, and gave license to the extravagances of "speaking with tongues."

From the words of Dean Peck we gathered that while Mrs. McPherson believed the gift of tongues to be a present bestowment on the church, she was not a representative of the "Tongues Movement" as such, and the same impression as to her position would, we think, be a fair interpretation of the communication of Mr. Carothers in our last issue. By the "Tongues Movement," we are thinking of the irregularities and excesses accompanying the theory that speaking with tongues is the necessary and only evidence of the baptism of the Spirit.

We fear, however, that both Dean Peck and Mr. Carothers are mistaken as to Mrs. McPherson's position, and that she is not entitled to exemption from the charge of some of these irregularities and excesses. Further correspondence from other sources leads us to this belief which seems to be corroborated by writings from her own pen which previously we had not seen.

Having so often spoken words of warning on this subject, and having so freely offered our pages to others who have been better able to do so, we say no more at present, further than to call attention

to the communication of the Rev. Mr. Koehler on another page, entitled, "What the Bible Says about Speaking with Tongues."

\* \* \*

Located in the mountains of North Carolina, nine miles north of Asheville, is the small village of Weaverville. Here was founded three years ago a Christian co-operative home for tubercular men of small means, where they could take the cure under ideal conditions and in a congenial environment. The founder, Rev. Homer Casto, fought a successful fight against the white plague and realized the need of a place where men of moderate means might have a fair chance to win back their health.

Bethel Home is open to any man who is willing to conform to the regulations of a Christian home. Room, care and service are free, but the cost of the actual running expenses is shared equally by the men. At no time has there been an embarrassing lack of funds. The house is half-paid for, and there are no outstanding debts. But with the increasing number of applicants the needs are growing. An earnest request for prayer is made for the superintendent and guests, and also for spiritual growth and material welfare.

This institution is a venture in faith, and has the endorsement of local business men and guests who have availed themselves of its life. Any who desire further information should address Rev. Homer Casto, Weaverville, N. C.

\* \* \*

In the last line of the item "Russian Evangelization," in the January issue, page 777, the word next to **Correction** the last should be "million."

## Results of the Great Awakening of 1740<sup>1</sup>

### Editorial

**H**OW many were truly converted in that revival?

Joseph Tracy, whose *History* we are following, says that the estimates of the number of New England converts alone ranged from twenty-five to fifty thousand. Within a few years one hundred and fifty new Congregational churches were formed; a considerable number of churches were gained by the Baptists; Presbyterian ministers increased from forty-five to over one hundred, and the Presbyterian congregations had so increased that in Pennsylvania and Delaware there were forty-one without pastors. Very many "Separatist" churches (come-outers) were formed also. The growth of the country accounts partly for this, but after due allowance is made, the revival is to be credited with much of it.

#### Church Members Converted

Moreover, the increase of churches and

church members is an inadequate measurement, because great numbers of the church members had not previously been converted.

The explanation of this is that it was customary to admit baptized persons to church membership without requiring any evidence of conversion, if only their lives were not scandalous and they held no heretical opinions.

Multitudes of these were converted of which no census was taken for that reason. Indeed, in some cases, the revival was almost wholly within the church, resulting in the conversion of practically its entire membership.

But the value of these conversions should not be estimated by their number only. The limited population of the country must be considered, which was supposed to be not over two millions, including all the colonies. Taking the number of converts as fifty thousand,

therefore, they would bear as great a proportion to the whole number of inhabitants as two million, seven hundred fifty thousand converts would bear now to the present population of the United States. Think what such a revival would accomplish in this year of our Lord towards changing the relative power of the godly and the ungodly in our citizenship, if He would but pour out His grace!

#### Ministers Converted

And what may be said of the ministers who were converted? Whitefield and others were charged with rashness, and perhaps not unjustly, in their estimate of the number of unconverted ministers in the colonies, and especially in New England when the revival was in progress; but the broadest charity is forced to admit that there were very many. Young men were entered in colleges in preparation for the ministry without even the appearance of piety, and on graduation

Moody Bible Institute Monthly

they were ordained without question, if simply they "were neither heretical nor scandalous."

On their own testimony a considerable number of these ministers were converted during the revival. "At the time of Whitefield's third visit to America, 1744-48, there were not less than twenty ministers in the vicinity of Boston alone who considered him the means of their conversion."

Nor were such conversions, numerous as they must have been, all that the revival did for the ministry, but Mr. Tracy testifies that "it finally killed the doctrine that an unconverted ministry might be tolerated." "Finally," however, must be taken in a qualified sense. It may have been "finally" for the period then under consideration, but it has again become the bane of the church if we are any judge.

Tracy asks (1840), "What theological seminary would open its doors, or what educational society would supply funds to a young man not supposed to be regenerate?" What would be the answer in 1922?

#### Revival in Education

The revival did much also, to furnish

means of education for the ministry, and indeed, for all the learned professions. It was a false idea then, as it is now, that orthodoxy and culture are incompatible. The "Great Awakening" of 1740 produced the College of Princeton, and prepared the way for the seminary there. It was the parent, too, of Dartmouth College, with the founding of which in 1770, another series of revivals commenced, and continued for several years, spreading over many towns in New Hampshire and Vermont.

Then there was the effect of the revival on the missionary work among the Indians, which received an impulse at nearly every station, on Long Island, at Stonington, at Westerly. In 1743, Brainerd began his memorable work of whose glorious results all Christendom is aware. Indeed, the concert of prayer for the conversion of the world was first suggested by the leading revivalists in Scotland in 1744, and was greatly forwarded in this country by Jonathan Edwards and his co-laborers.

#### Effect on the Revolution

A great impulse was given to religious liberty also, and a mortal wound inflicted

upon parish despotism; and passing over other results scarcely less important, it would not be saying too much to affirm that the revival had an appreciable influence in producing the independence of the United States through the awakening of the minds of men to those truths in which the free spirit of Puritanism had its origin.

It is to be remembered also, that the demoralizing influence of war awaited the country. Tom Paine's infidel metaphysics were soon to be promulgated. "The French republic was to dazzle the world with promises of freedom of which such infidelity was an essential constituent, and the colonies were liable to be deluded by them." How vital, therefore, that their Christian principles should be strengthened in advance! And this was what the revival did.

O Lord, wilt Thou not once more arise and have mercy upon Thy people? Has not the time come for Thee to favor Thy children again? "O Lord, revive thy work in the midst of the years, in the midst of the years make known." (Hab. 3:2).

<sup>1</sup>For earlier articles in this series, see "The Key to the Great Awakening of 1740" in the September, and "The Kind of Preaching That Did It" in the December issue of 1921.

## If D. L. Moody Were on Earth Today

### Editorial

IT IS twenty-three years since he departed out of this life unto the Father. But he had not been absent from the body very long before enemies of the cross began to insinuate that in the later years of his life he had grown less definite in his creed or less insistent on the tenets of orthodoxy. In other words, they said (the wish being father to the thought, doubtless), that he was not so averse to fellowshiping men whose views of the truth were less evangelical than his own.

Mr. Moody was as conservative in his speech as he was in his theology. He was not a theological combatant, and his conception of Christian love led him to avoid that which would unnecessarily offend or disturb in his relations to those whose doctrinal views differed from his own. Even the Unitarians and Roman Catholics of Northfield found him a good neighbor.

But notwithstanding this, as those who knew him well from a spiritual and doctrinal point of view have borne testimony, his creed and his teaching underwent no change as he grew older, and he was the same faithful witness to the Bible and to Christ, at the close of his career, that he had been at the beginning.

We mention this in our anniversary number, because the insinuation is now being revived in a new form, and used against the conservative position and testimony of the Bible Institute which he founded and which bears his name.

As an illustration, a denominational journal of last December reported an address before the Boston Ministers'

Meeting in which the speaker said, "the Moody Bible Institute does not quite represent D. L. Moody." Then in a later paragraph he is reported to have added, "Its students are all indoctrinated in the quadrilateral, the four points of fundamentalism, i. e., literal inspiration and inerrancy of the Bible; the full deity of Christ; the adequacy of the blood atonement, and the near personal coming of the Lord."

Surely the Moody Bible Institute represents its founder in these things. He was not a teacher in the technical sense, it was unnecessary for him to express himself in dogmatic formula, and especially is it true that he rode no hobbies and pressed no one truth out of proportion to the rest; but he never shaded his belief as to the full inspiration of the Bible, the Godhead of Christ, the necessity and efficacy of the blood of Christ to cleanse from sin, and His pre-millennial coming to set up His kingdom.

Were he here today, we are satisfied that he would stress these truths to the extent that he ever did, and expect the staff of the Moody Bible Institute to do the same.

Mr. Moody was a denominationalist, but he cordially fellowshiped all the denominations which stood on an evangelical basis, and the Bible Institute does the same. It is helped by all of them, and its highest ambition is to help all of them in return.

The speaker quoted said, "There is a definite program to divide the denominations on the two issues of the general

creed of the fundamentalists and the general creed of modern-minded men." It was not affirmed that the Moody Bible Institute was interested in such a program, but the remark affords us an occasion to say that such an affirmation would have been untrue. So far as we are able to interpret the spirit of the Moody Bible Institute, its greatest sorrow is that "the general creed of the modern-minded men" is the new thing that is dividing the denominations, and which sooner or later, alas! must swell the ranks of Unitarianism with a great contingent already belonging to it in spirit, but lacking the sincerity and boldness to call itself by that name.

The clergyman referred to had no personal acquaintance with D. L. Moody, we believe, and so far as the Institute is concerned, he knows little or nothing at first hand of its spirit and life, and therefore he is incompetent to speak of the extent in which it represents D. L. Moody.

There are others however, who are able to do this, and who have not hesitated to express themselves.

From the other side of the water are men like F. B. Meyer, of Regent Square Baptist Church, London; Henry Montgomery, of Belfast, ex-Moderator of the Presbyterian General Assembly of Ireland; Pastor Findlay, of Glasgow; the administrator of the great orphanages at Bridge of Weirs, Scotland. These men who knew and worked with D. L. Moody in the early days, and who in these later days have lived in the Institute and ministered to its students, tell a different



story, as to the way in which the spirit of D. L. Moody still abides within its walls and expresses itself in its classrooms.

There are American witnesses like R. A. Torrey, closely associated with Mr. Moody in the formative years of the Institute and in the work of the Moody Church; George C. Stebbins, the gospel singer; A. C. Dixon, who labored with Mr. Moody in the evangelistic field and succeeded Dr. Torrey as pastor of the

Moody church; and laymen like R. P. Wilder of the Y. M. C. A. and Fleming H. Revell, the great publisher.

These men, and many more, know and are able to bear witness that the Moody Bible Institute stands today doctrinally and ecclesiastically just where it did on that sad day in December, 1899, when the news was flashed over the world that D. L. Moody was dead.

Dead? "Don't you believe a word of it," he once said. "At that moment

I shall be more alive than I am now. I shall have gone up higher, that is all; out of this old clay tenement into a house that is immortal—a body that death cannot touch; that sin cannot taint; a body fashioned like unto His glorious body.

"I was born of the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die. That which is born of the Spirit will live forever."

## Dwight L. Moody As I Knew Him

By the Late Rev. C. I. Scofield, D. D.

**A**S YOU were gathering on this inclement night, I felt that not even that strong editorial on Mr. Moody's memory and work which was read to us by Dr. Gray from the Chicago paper of this morning was so true a tribute to him as your presence here, and I am sure that no words which it would be possible to speak, would be so gratifying to him as the fact that you, who have been blest in his life and work, have gathered on such a night to honor his memory.

I believe it to be entirely right that an institution like this should observe "Founder's Day." When we remember how the Bible speaks of the saints that have gone before, and have left a blessed memory of deeds wrought for God, we may believe we are in line with the Spirit's thought in gathering here to honor the grace of God in such a life as that of Dwight L. Moody.

One passage in that editorial struck upon my thought; it was the statement that already Mr. Moody is being idealized.

I should regard it as a misfortune if the personality of Dwight L. Moody, which largely made him the influence he was—should ever be lost to the church of God in a sort of Protestant beatification which would make him as unreal as a medieval saint.

I wish there might be preserved always the image and picture of the man as he was.

He used to say that there were three things God uses in this world: The Holy Spirit, the Word of God, and a consecrated personality.

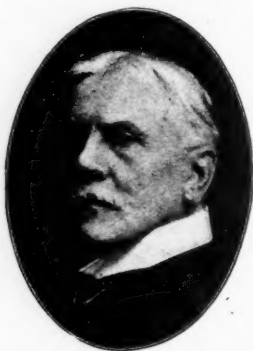
I wish I might, before my voice, too, becomes silent, contribute just a little to perpetuate the memory of him as he was, and not as he may be ideally conceived.

### Moody in Chicago

Mr. Moody lived his life very largely in Chicago. It is a just statement of that editorial that he was Chicago's most notable citizen. Here he developed the qualities that made him the power he was. He was a Chicago man, a Chicago memory, and while we who have lived in Northfield and known him there amid

This address was given in the Moody Bible Institute on Founders Day (February 5) some years ago, and held for a special occasion to bring it to the light. It now seems to have come on the celebration of the first Founder's Day since its author was called home where D. L. Moody preceded him twenty-three years ago.—Editor.

the scenes of his boyhood, and have known something of the sturdy influences that shaped his early thinking and



Rev. C. I. Scofield, D. D.

formed his character, like to think of him as so great that he could belong to Northfield, and to Chicago too; yet in a larger and broader sense, Dwight L. Moody was God's gift to the church of God and to the world.

To speak briefly of his life in the biographical sense, it falls naturally, into five epochs.

First, we have his birth and boyhood in Northfield, Mass. He passed his boyhood there, and while still young went to Boston to enter upon a business life; and there came the great event of which he was fond always of speaking—his conversion.

Dwight L. Moody was converted in a way that made him know he was converted. He had for his great experience a definite point of departure; there was a time when he became a Christian, and committed himself definitely to the Christian life and to the service of Jesus Christ.

Then, born again, he came to Chicago and entered upon a business career. There are some yet living who remember

him well as an active young salesman in Chicago. He entered into the stress and reality of life; he was not to be a preacher who had touched real life only with the tips of his fingers, or who had dwelt in mere abstractions. He was a man who, like his divine Master, toiled to earn his bread.

No one who knew Mr. Moody's breadth of vision, his practicalness, and his capacity for detail, can doubt that if he had continued in a business life, bringing to it these qualities, steadied by his Christian principle, he would have been at a comparatively early age one of the merchant princes of Chicago.

He entered the life of Chicago at about the same time that Marshall Field did, and they came from practically the same section of country. From my summer home on a mountain top above Northfield, I can see the hill which overlooks the birthplace of Marshall Field, and I can look down into Northfield and see the birth place of Dwight L. Moody. Those two men came to Chicago almost together. If Mr. Moody had been as careful to keep, as he was eager to give, the money that legitimately flowed to him, from publication and other enterprises, he would have left a great fortune, instead of one of the most modest of independencies, to his wife.

From the very beginning of his life in Chicago he was active for the Lord. From the first he used to go out, as you all know, into the highways and by-ways, and gather boys and girls into the Sunday-school of a certain church, and when he found his opportunities too limited in that sphere, he began the great Sunday-school mission work, and then was drawn into the Y. M. C. A. and all those other activities of his earlier life with which you are familiar.

During that period of development Mr. Moody learned to preach. I am to speak of him as a preacher presently, and I do not anticipate what I shall say on that head by remarking that it was in the actual work of talking to a Sunday-school class or a crowd on the street, or a Sunday-school convention that Mr. Moody developed that power to gain and

Moody Bible Institute Monthly



hold the attention of audiences, and sway them, not, as that editorial says, with the mere influence of pathos or of an appeal to the emotions, but with that deeper power that penetrates to soul and conscience.

In this period Mr. Moody laid the foundation of his homiletic method. The one thing with him always, the one test with him was, "Would it work? Could he do it that way?" And if he found he could not, he dropped that method, and took another.

Then comes the period in his life, when, having given himself entirely to Christian work, and gained the beginnings of his fame, he made his first evangelistic tour to Great Britain. It, in a sense, took him away from Chicago, but he never got away from Chicago; he never tried to get away.

When the success came on the other side of the water, and the power of God fell on that man, and thousands were converted—brethren, "converted," converted so that like Mr. Moody himself they knew that they were converted, that they had come to Christ, that the blood was on their sins,—when that success came, and with it a larger influence, Mr. Moody began to talk to friends over there about a church in Chicago.

He was always thinking of Chicago. If this great, rich city, in which God has given so much money to Christian men and women, should come and say to the trustees of the Moody Bible Institute, "Tell us what you want, and Chicago will do it," and then if larger things than those trustees have ever yet dreamed of should swing into their vision, and they should say, "It is a great thing we want here," I believe the Christian heart of Chicago would respond, and I believe that Chicago would build all the buildings you require.

God give these good men faith in the willingness of the Christian part of Chicago, converted Chicago, to do big things!

#### His Institutional Work

Mr. Moody's life then became the property of the world. I do not dwell upon that great evangelistic career, which never ended until he came home to die. He was stricken at last in the midst of a great evangelistic meeting in Kansas City. He was in harness right up to the last.

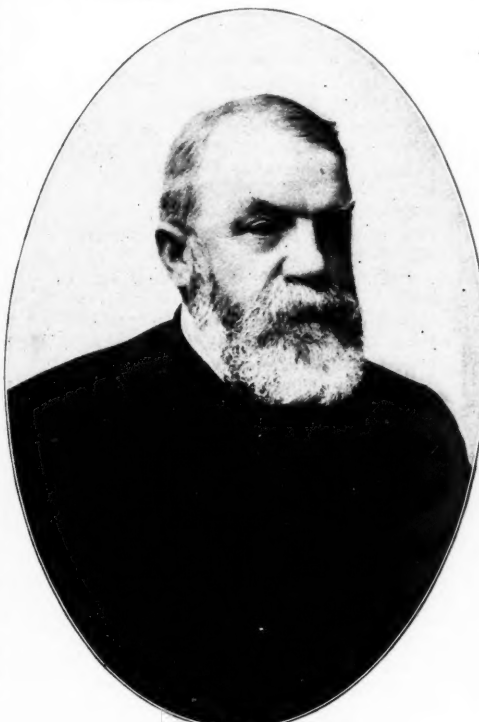
When I saw him in his carriage come up from the station, and cross the little bridge over the beautiful brook at Northfield, when I looked into his face, and he raised his hand as he recognized me, I could not believe that Dwight L. Moody had come home to die. Until the very last, I could not believe it.

How glorious it was, that from the time he broke out into this larger work, and God opened the two-leaved gates of

brass before him he never laid down the evangelistic harness. I have heard voices from time to time muttering something like this—I mention it that I may at least put my denial upon it, so far as that may go,—"that it was a pity that Mr. Moody got so occupied towards the last with institutional work."

My friends, do you know of any meetings that Mr. Moody ever refused to hold because he was too busy at Northfield? Do you know of any interruption of his evangelistic work, caused by his work as a founder of institutions? No one does. It was the crowning work of a life which, as God knew, was ripening to its great end.

We have to think then also of Mr. Moody as a founder of institutions, and especially are we thinking of him in that way tonight.



Dwight L. Moody, 1837-1899

Now came the period when his work assumed permanent form in the Seminary at Northfield, and the Mount Hermon Boys' School. The Moody Church also continued to be the object of his love and care, and so did this great Institute, this center of marvelous blessings, one of the great centers of blessing on this earth, one of the great light-houses of God in this dark world.

I know something of this work, and I feel that I may speak freely about it, because what I have done here has been so very little that I feel no embarrassment in speaking of the Institute, its present and its past.

I do not institute comparisons between the great work done by the institutions

at Northfield when I exalt the Moody Bible Institute,—I could not do that. For seven years I was the pastor of those boys and girls, and I love Northfield, and the institutions there.

#### Moody the Man

Now I want to speak to you of Mr. Moody himself—the man, the preacher, and the founder of beneficent institutions.

I think Henry Drummond said the great word about Mr. Moody the man. He said that he was the greatest human he ever knew. Carlyle says that the great man is the man who can conceive great things and do them. If that be a true definition of human greatness, Mr. Moody was a great man. There are men who can plan, but they must have other men execute; there are men who can execute, but they must have other men plan. Mr. Moody could conceive, and then go on to realize great things, and bring them to pass.

He was a man of great intellect. There is danger of misconception at this point. We are apt to confuse intellect with education, or the training of the intellect. Mr. Moody was, not an uneducated man but, a self-educated man. Mr. Moody came to have in the widest and truest sense an educated mind. After all, what is education good for? It teaches you to use your mind, and lets you know where the treasures of learning are.

I was in Caleb Cushing's office once when I was a young lawyer. Caleb Cushing, though now forgotten, was a great personage in my young manhood. A flatterer who was there, said to him:

"Well, Mr. Cushing, you know all the law, I suppose."

"Oh, no, not all," replied Cushing, "but I know where it is, and I think I know a little how to use it."

That is education, however you come by it. Mr. Moody brought to the consideration of any question laid before him not only a naturally great mind, but a mind trained to think accurately, and weigh things dispassionately. He was of powerful understanding; there was no problem put before him which he did not grasp at once.

I might in many ways speak of the greatness of this man. His supreme qualities, I think, were *sincerity, honesty, courage, uprightness, and sympathy*. If I have rightly estimated the moral greatness of Dwight L. Moody, it lay in those great qualities. A more sympathetic man never lived. He had the heart of a child, but along with it a will of iron. He had the courage of his convictions. In that respect he was like John the Baptist.

I was thinking of beginning my remarks tonight with a text: "What went ye out for to see? a reed shaken with the wind?" Dwight L. Moody was not a reed shaken with the wind. He was a

man who stood upon his own two feet, four-square to everything, and saw his way clearly.

In the very height of his great career the storm of literary criticism began to beat upon the Bible, and many people were frightened but Mr. Moody was not frightened.

I remember, if you will bear with a personal incident, of sitting just back of Mr. Moody in a great tabernacle meeting in Fort Worth, Tex., years ago. The place was crowded. There came a down-pour of rain, and when it rains in Texas it attends strictly to business; nobody asks if it is raining, you realize that it is raining.

The structure was a temporary one with a flat roof, and the rain came down so fast that it could not run off, and right in the middle of Mr. Moody's address, when every eye was fastened upon him, there came an ominous crack, then a settling of the middle of the roof, and then a flood of water.

There sat by my side an ex-Confederate general, one of the bravest men I ever knew. I do not know why I did so, but I glanced at him. He was looking intently at Mr. Moody. The people were rising, and a disastrous panic was beginning.

Mr. Moody stopped, and said, "Just sit down a minute, sit down! that roof feels better now than that water is down."

This Confederate, who as a colonel had led a regiment in Pickett's charge at Gettysburg, turned to me and said, "Sir, I know a brave man when I see him."

There never was a braver man than Dwight L. Moody. He was great, too, in that he was patient, humble, and gentle, willing to be taught by a child.

He was a great human. I like to emphasize that word "human."

Did you ever notice that the men that loom large in the past of the kingdom of God were all very human? God has never been able to make a very big man out of mere intellect, or mere piety. Mr. Moody was the greatest "human" Drummond ever saw, and Drummond lived in a country where there were a great many human people, and he was a very human man himself.

That was the side of Mr. Moody that we naturally saw the most of at Northfield. We used to long for the Spring to come around, not only because it brought the flowers, and the green came out on those matchless hills, and carpeted that unrivaled valley, but because it was the time when Mr. Moody came back from his winter's evangelistic work. We always knew that we could depend upon his coming back to us in May, and we looked for his coming as we looked for the spring showers and the spring sunshine.

It was a great event when Mr. Moody came back. He used to doff his preaching clothes, and get into the strangest garments! Wherever he got some of the clothes he used to wear around North-

field nobody ever knew. He used to get into his buggy, with his little daughter or granddaughter by his side, and he would pass my parsonage at the unholy hour of five in the morning, and call out, "Scofield, you had better get up!"

It was beautiful to see him with the Seminary girls and Mount Hermon boys. He would go into the chapel in the Seminary the morning after his arrival.

The principal of Northfield Seminary, Miss Evelyn Hall, is a very great personage in Northfield. I mention her name with reverence and love. She is a remarkable character. Mr. Moody had a way of gathering remarkable characters about him, and although he made some mistakes in a few of us, he generally got the right kind of people. Miss Hall is one of the greatest finds he ever made, and the only human being, I think, of whom he was a little in awe.

He would come on the chapel platform, and the girls would smile,—we used to call it "the Northfield smile"—and Mr. Moody would smile, and he would say, "Well, I don't know, I haven't had any chance to speak to Miss Hall about it yet, but I think you had better have a holiday today. We will all go to the mountains."

Of course Miss Hall had made other arrangements, but she always indulged Mr. Moody.

I cannot speak of many things, but I wish I could tell you—it is almost too sacred to talk of—about the beautiful home life of Mr. Moody. No one who ever knew them can think of Mr. and Mrs. Moody apart; no one can think of one without thinking of the other, so much was that beautiful character, the very type of high, refined and devoted wifehood and womanhood, a part of her great husband, and so comically did that strong man lean on her for help and wisdom.

#### Wit and Humor

Mr. Moody came back covered with triumph, one of the great names in the world, acclaimed everywhere, great congregations hanging upon his lips, yet he lived like a boy among us there in Northfield.

Oh, the humor of him! How he liked a good story, and he did not mind in the least if the joke was on him. I think I will venture to tell you one of them.

Every New England village has its characters, you know, and this story is about one of the Northfield characters.

He was a man who stammered a good deal when he talked, and he was a wit. One day he was coming up the hill in front of Mr. Moody's house with a load of rich earth, which he had been digging down in the meadow, and Mr. Moody said,

"Now, just sacrifice that selfishness of yours, and come and put that earth on my garden."

The old farmer plucked up his horses, got slowly down off his load, and walked across the lot. Just then Mr. Sankey rode up.

The old farmer came up to Mr. Moody, and said, "How d-d-d-do you d-do, D-d-dwight?"

Mr. Moody said, "I am well, but that is not what I am talking about. You ought to bring that earth and put it over here on my garden."

"D-d-dwight, where have you b-been?"

"Sankey and I have been down in New Jersey preaching."

"D-d-dwight, d-did you d-d-d-do any good?"

"I hope we did."

"D-d-dwight, I c-c-c-could t-tell you how you c-c-c-could d-do t-t-twice as m-much g-g-good as you are d-d-doing."

Mr. Moody knew he was a very smart and shrewd old fellow, so he said, "Tell me. I want to know how to do more good."

"B-b-but, D-d-dwight, you c-c-couldn't d-do it. I've k-k-known you from a boy. You c-c-couldn't d-d-do it."

"Tell me anyway," said Mr. Moody, "and I will try to do it."

"Well, j-j-just m-m-m-mind your own b-b-business."

No one enjoyed that more than did Mr. Moody himself, but it was well to look out when he told you a joke, for the next one would most likely be on you.

#### A Pioneer in Evangelism

I have allowed myself very little time to speak of Mr. Moody the preacher and evangelist. I want to say that I believe he perfected a preaching method that all students who are looking toward preaching would do well to study.

For thirty years in the cities of America and Great Britain, he drew the largest audiences that gathered year after year to hear any preacher of his time. Now, homiletically, according to the rules, a good many things were lacking in Mr. Moody's sermons, and I have been trying to get those same things out of mine.

For instance, Mr. Moody despised introductions. Most of us preachers are just nothing without an introduction; if we cannot have a big vestibule to go through before we get the doors of the house open, we are lost. Mr. Moody plunged right into the business of the thing. The moment he was on his feet he began to say things.

I think that is good homiletics; I wish I could learn it. I believe the time is coming—I hope it has already come in this Institute—when the young men who are looking toward preaching will get the sermons of Dwight L. Moody, and study them, and look into their qualities, remembering that those sermons now preserved in the printed page were the testimonies that led possibly one million souls to Christ. Are not utterances that God has blest in that way worth studying?

Remember this,—and it is very difficult for the younger persons among you to appreciate or remember it—Mr. Moody had no model to shape himself upon in evangelistic work. Since the

retirement and death of Finney we had had no great figure in the evangelistic world; there was no model at hand; and the methods so familiar to you now, and which are, alas, becoming stereotyped, I fear, and losing a certain amount of their utility, were all invented by that great, fertile mind.

The after-meeting, the great use of song, the manipulation of the audience,—all these were invented by Mr. Moody; now, all evangelists use those methods. He labored; we have entered into his labors.

Then, he was not only a great preacher in the message he delivered, and its form and substance, but he was a great evangelistic general as well.

Because he was such a general, some people used to call him dictatorial. I remember shortly after my conversion, he came to St. Louis and held a long meeting there, and some of the preachers criticized him because he ordered things about.

I happened to go into Dr. Goodell's study one morning, and I found Mr. Moody seated there, waiting for him. I had met him in the after-meeting, and he remembered me, and said, "I am waiting for Dr. Goodell; he is the Barnabas here, he is the son of consolation."

"Are you in trouble, Mr. Moody?"

"Yes, the ministers say I boss too much."

The weather was wet, and right before the study door was a mat, very dirty and muddy. Mr. Moody, with deep feeling, pointed to the mat and said,

"I would gladly lie down there and let them wipe their feet on me if it would do any good, but I know what is best to be done, and they do not."

He was the general.

Need I speak of Mr. Moody as a founder? You know the story of his great institutions, and already I have referred to them. You know how he sought to bring their benefits to the class that needed them, and would be most benefited by them, and most used in the world after they got the benefits of them. And so it has turned out.

#### What Marks a Great Man?

I hesitate, in closing, to ask if we may, with some measure of confidence, fix the position of Dwight L. Moody among the great men whom God has raised up in His church.

Do you know God's method? A great deal of useful and good work goes on quietly in the churches all the time, and all the time we feel that we are slipping back in some way, yielding a little, lacking grip and hold. Then there rises up, under God, a man, as in the times of the Judges, when we read that "God raised them up judges, and the Lord was with the judges."

Just so it has been in all the history of the church. Great men have been raised up when they were needed. I am asking if we may, with confidence, fix

the place of Mr. Moody among the great men of the church?

It is proverbially dangerous to anticipate the verdict of posterity. A great many men are noisily conspicuous in their own generation, and are promptly forgotten by the next, and often they are forgotten before their own generation has passed away.

We know, or we may know if we stop to think, the elements which mark the permanently great reputation. Let me enumerate them, and you may judge whether I have stated them correctly, and whether they apply to Dwight L. Moody.

First: The fame of a really great man grows as we recede from it. The writer of that editorial said a true thing, and he meant it in this case, I am sure, when he said, "Already he is being idealized." There is a bad sense of that word, and a good sense of it.

You know how true that is of Mr. Lincoln, for instance. During Mr. Lincoln's active public life he was surrounded by a great mass of officials, secretaries of departments, great and famous generals, and statesmen, and he seemed to be only one among a company of great men; but now we begin to see that Mr. Lincoln towers above the others as if he were alone. We do not forget, when we stop to think of it, these men, nor cease to feel gratitude for their great service, but we no longer put them into comparison with Mr. Lincoln.

When you are at Manitou, out in the Rocky Mountains, you cannot see Pike's Peak at all; you are surrounded by great-looking mountains, yet you know all the time that they are nothing but foot-hills.

Go out across the plains that stretch themselves eastward from the Rocky Mountains, and when you get twenty-five or thirty miles away you no longer see the foot-hills; there is nothing in the scene but Pike's Peak.

Now we have already receded somewhat from Mr. Moody, and who questions that we are beginning to see grander outlines shape themselves? The transitory, the adventitious, the temporary, is falling away from him, and we see something of the real greatness of the man. That is the first sign of the permanently great reputation.

Second: The great man in the church of God stirs the whole church. It is difficult to think of Mr. Moody as belonging to this or that church. He was the evangelist of the holy catholic church. Upon his platform at the great meetings were the foremost representatives of every denomination in any city, and they all felt that Mr. Moody was speaking for them, and on behalf of the whole church of God.

Third: The great man in the church recovers a neglected and important truth, and the truth that Dwight L. Moody recovered was salvation by grace. He shook loose from Judaizing conceptions the great word "grace,"—to lift

up salvation by grace, standing in grace, grace in the beginning, grace all the way through, grace to the end, and eternal grace. Mr. Moody brought back that great word into its honor, and gave it its proper place in the faith and thinking of the people.

Fourth: The great man's advent is always accompanied by a new burst of song. I wish I might illustrate this, but the time does not serve. Not a single supremely great man has ever arisen in the church who did not bring with him a new burst of song. Mr. Moody set the whole world singing. I like to think of that galaxy of great singers and great Christians that he gathered about him,—and that brings me to the last mark of the permanently great man.

Fifth: The great man inspires others, men who catch his high accent, who catch his ardor, who are set on fire with his zeal, and who emulate his consecration.

How true that was of Mr. Moody! Oh, I like to think of the galaxy of men—gone from us now—that he gathered about him.

I like to think of Major Whittle, whom I call "the last of the Puritans." He was stalwart and austere, but there was in him the sweetness and gentleness of John Alden and of Whittier. Oh, how strong he was, and how sweet he was! Dear Major Whittle! I think of him by the side of Moody.

I think of Gordon, the saint of that brotherhood of great men. We used to think, sometimes, as we heard him speak here in this city, or at Northfield, or in his own church in Boston, that we could almost see the aureole gathering about his head. Good, grand, saintly man, I like to think of him close up to Mr. Moody!

I like to think of Henry Drummond, the Christian gentleman, the Greek in culture, but with the shrewdness and lovable qualities of an honest Scot. Oh, how he loved Mr. Moody, and followed him about; there was never too much of Mr. Moody for that great man of science and culture.

You see, as you look steadily at that period, how these men followed him, and became, as it were, part of him. Brookes, of St. Louis, the Boanerges of the truth, the mighty man who stood always with sword in hand and buckler on, ready to do battle for the truth of God; Harry Moorehouse, in whom God showed what He could do with an ignorant boy, who went to Princeton, where great sages sat at his feet and wondered at the grace of God in the teachings of that humble English lad. You see how Mr. Moody attracted like a mighty magnet. Last of all, Morgan, the poet-preacher, the silver-tongued Chrysostom of the modern pulpit.

How these great men gathered about this greater man, and essayed to catch his greatness, everyone of them looking up to him, and everyone of them knowing that they were the foot-hills around the great mountain!



Are we looking for another? We must be. There are good men at work now, but we need another great leader whom we may all follow. The world needs another man. Sometimes I think that the Lord is just clearing the ground of these great ones in order that one figure alone, the man Christ Jesus, may come and fill all the scene. Oh, how good, how wonderful that would be!

But, dear friends, if the Lord is going to tarry—I say it reverently—he must give us another man. Do not look for him too confidently in the halls of learn-

ing; look for him rather in the cradle rocked by some farmer's wife with her foot, while her busy hands prepares the evening meal, singing to her sleeping babe some mighty old song of the faith.

Look for him there, or look for him at the plainly spread table of the village artisan; look for him in the place of trial and poverty, where character is formed in adversity.

Somewhere God has that man in training; pray that God may unveil him, for the world needs him.

## Preach the Gospel to the Chinese as D. L. Moody Preached It

Breakfast talk at the Moody Bible Institute, by a missionary of several years standing in China, Dec. 21, 1921

**I** THANK God for the influence of the Moody Bible Institute in China, and for the power of the life of D. L. Moody.

Some one said, after making a tour around the world, "You cannot scratch the earth six inches deep on any continent of the globe without finding some trace of the influence of D. L. Moody."

This is certainly true in China. Many of the most prominent missionary leaders, like Mr. D. E. Hoste, General Director of the China Inland Mission, were converted to Christ under Mr. Moody, and a large number of missionaries who are today standing for the fundamentals in China have gone out from the Moody Bible Institute, or have been either directly or indirectly influenced by the ministry of Mr. Moody. Many of the Chinese pastors and evangelists have been established in the faith and filled with evangelistic zeal through reading the sermons of Mr. Moody, which have been translated into Chinese.

Several years ago a conference was held in Shanghai, in connection with the coming of a well-known religious leader from America to conduct an evangelistic campaign, especially among the students in a number of the larger cities. Delegates were gathered from each of the cities to discuss plans, and in the course of the conference, this question was raised, "What message shall we advise Dr. ——— to preach to the Chinese students at this time in China?"

One missionary said, "My advice would be not to speak of the inspiration of the Bible, for the Chinese students will be prejudiced against the message at once if this is spoken of."

Another said, "It would not be advisable to say anything about miracles, for the students have been studying science, and they cannot believe in miracles."

Another said, "I would strongly advise that the atonement should not be em-

phasized because this mystery is too deep for the Chinese and the majority of them would be offended by it."

Another advised that "it would not be desirable to mention the resurrection, as the Chinese were not ready to receive such deep teaching."

It was evident that the Committee which arranged the conference had selected the delegates from the various cities with the theological bias of each in mind. Their desire was to get as many "decision cards" signed as possible, and it was pointed out that many Chinese students who were Confucianists or Buddhists, would be offended by the preaching of certain doctrines, but would gladly listen to a "practical message along the lines of social service," and that they would be willing to "sign a card promising to follow Jesus as an example, and to study His teaching."

Finally it was suggested that some of the Chinese delegates should be asked to express their views on the subject.

Then arose one of the strong Chinese Christian leaders, a young man with a great mind and a great heart, and one of the most powerful evangelistic preachers in the church of China. He went through the schools in America and came back to China with a Ph. D., but, thank God, his faith was not undermined by the American university teaching as is the faith of most of the Chinese students who come to American colleges and universities.

As he stood up to speak, trembling with emotion, he said,

"I have recently been reading the *Life of D. L. Moody* and a volume of Mr. Moody's sermons. I have read and studied those sermons very carefully, and it is my opinion that there is nothing in them which the Chinese cannot understand and appreciate, and I believe many of them will receive the truths declared in those sermons. My advice would be to *preach the gospel to the Chinese just as D. L. Moody preached it.*"

### MR. MOODY GIVES ADVICE

The story is told of Mr. Moody, that when he was visiting in Europe a young minister came to him and said: "Moody, what makes the difference between your success in preaching and mine? Either you are right and I am wrong, or I am right and you are wrong."

Said Moody, "I don't know what the difference is, for you have heard me and I have never heard you preach. What is the difference?"

And the other answered: "You make a good deal out of the death of Christ, and I don't make anything out of it. I don't think it has anything to do with it. I preach the life."

Said Mr. Moody, "What do you do with this: 'He hath borne our sins in his own body on the tree?'"

Said he, "I never preached that."

Said Mr. Moody, "What do you do with this: 'He was wounded for our transgressions; he was bruised for our iniquities, and with his stripes we are healed?'"

Said he, "I never preached that."

"Well," said Mr. Moody again, "what do you do with this: 'Without the shedding of blood, there is no remission?'"

Said he, "I never preached that."

Mr. Moody then asked him, "What do you preach?"

"Well," said he, "I preach a moral essay."

Said Mr. Moody, "My friend, if you take the blood out of the Bible, it is all a myth to me."

Said he, "I think the whole thing is a sham."

"Then," said Moody, "I advise you to get out of the ministry very quickly. I would not preach a sham. If the Bible is untrue, let us stop preaching, and come out at once like men and fight against it; but if these things are true, and Jesus Christ left heaven and came into this world to shed His blood and save sinners, then let us lay hold of it and preach it, in season out of season."

—*Bible League Quarterly.*

### UNION MISSION, WHEELING, W. VA.

The *Wheeling Intelligencer* says: Consideration of the figures included in the annual report shows that Superintendent G. W. Cory and his staff have performed a most valuable service for the Wheeling community.

Perhaps the most significant item is the number of men cared for, 5,142. Every one of these men was out of a job and out of money and might have committed crimes. One man, who was cared for by the mission for three weeks, went from Wheeling to Zanesville, O. His condition there was the same as here, but there was no mission. He soon got into trouble and killed a man. This is an example of the crime prevention service that is constantly rendered to Wheeling by the Union Mission, particularly in periods of unemployment. Such service deserves substantial recognition.

Moody Bible Institute Monthly



# The Bible League of India, Burma and Ceylon

By Mrs. Watkin R. Roberts, Calcutta, India

**I**T WAS with profound thankfulness to God that we read in the MOODY BIBLE INSTITUTE MONTHLY of the formation and growth of the Bible Union of China, and it may interest your readers to hear of a like union just launched in India, called the Bible League of India, Burma and Ceylon. It is evident that similar apostate conditions are prevailing in most countries, and yet it may not be out of place to mention some of those conditions in India.

To us, laboring for Christ in a heathen land, these conditions are the more saddening, for we are surrounded by a religious nation,—a nation that is concerned about the washing away of its sin; yet in most instances not realizing in the slightest what sin is.

The earnest efforts to get rid of what they feel to be the burden of sin; the weary pilgrimages; the ceremonies; the sacrifices; all with no hope, or rest, or peace,—all these things are painful and pitiful to our eyes. And we long to give them the Word of the living God, His "living hope" and salvation for eternity. Yet we have to confess that "Modernism" and critical views of the Bible are eating their deadly way into India.

## What Modernism Does for India

Where these exist, sin-burdened men and women are getting a stone instead of bread. What have we to give them if we only give a book that is being torn to shreds by those who profess to be the followers of its divine author?

What worth is that when India has its "sacred" books already which are looked upon as revelations from heaven? In such a case, their books to them are more divine and reliable than our book is to many so-called Christian missionaries. Oh, the sadness of it all!

Young India, bursting with life, and thirsty for knowledge, has a right to be given the true Word of God, but at lectures, called "Christian," that Word is sadly misrepresented. Students are reminded of the near approach of the

World Federation of Religions, and Christianity is compared with the heathen faiths, and simply considered "better." The Hindu sacrifices are looked upon as similar to the old Mosaic law and sacrifices, both of which consist and consisted of men groping after God, in the best way they knew.

## Illustrations of Its Deadly Work

In a Catholic service recently in one of India's largest cities, the preacher was heard to say how much more human Christ was than we have formerly thought!

He pictured the Son of God looking

than one that we could mention, the Cross of Christ is completely left out as an atoning sacrifice for sin, and His death is merely regarded as a "martyrdom."

A hymn was sung recently at a Christian service which spoke of our war sacrifices as "lesser calvaries"!

The Bible, as held by those who thus teach it, cannot any longer be God's Word to fallen man, for man has not fallen, and Christ is in every one.

The majesty and inspiration of the Old Testament, in which we read of the character of God and of His mighty works towards His own people, are taken away and nullified, for so much is now considered fable, or, at any rate, not to be relied upon.

## Its Hold Upon the Press

The rapidity with which this critical thought is gaining hold upon the Christian press is alarming.

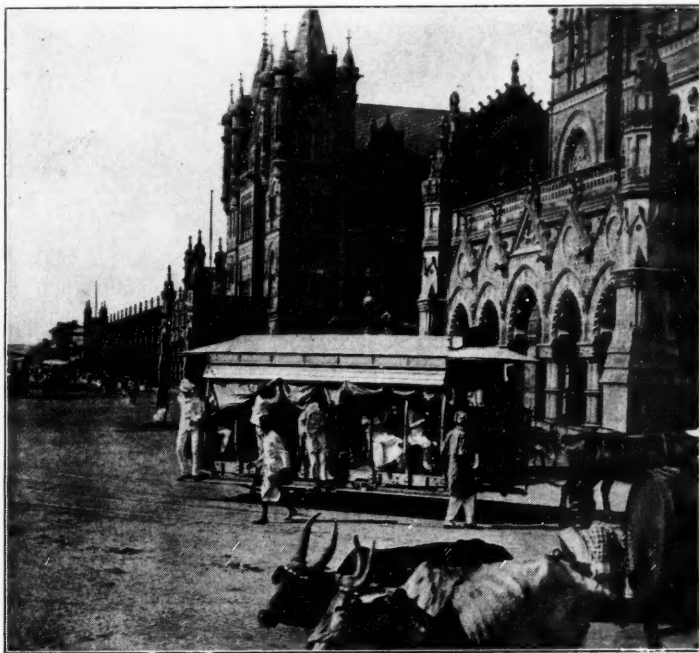
It seems as if the best-known papers are being gripped by this thing. Among book lists sent to missionaries and workers, we find higher critical literature freely and cheaply offered, while scarcely a single monthly or weekly paper is known to keep entirely free from all this.

With the exception of a faithful monthly paper, *The Indian Christian*, and some smaller Prayer Union periodicals,

we missionaries are practically forced to rely upon papers and books that friends send us from home. The dearth of sound evangelical literature is appalling.

One Christian weekly paper for missionaries and workers, well-known throughout India, seems to our minds, to be more of an "apology" for its name than anything else.

These conditions would cause us to sink, were it not that the Word of God warns us that they will prevail in the days before His coming, and were it not also that there are those in India who are being enabled, by God's grace, to counteract some of this false teaching by their faithful efforts and testimony.



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## Snapshots From India

In vivid contrast is the beautiful Victoria Terminus, at Bombay, India, a bit of modern architecture, and the cart, which is still being drawn by oxen. The progress of civilization seems to be a lopsided affair here.

out upon life with the same desires as other men, and "sitting down with the woman of His choice," until His baptism in the Jordan altered this outlook, and His plans!

And it is no uncommon thing to hear the suggestion that Christ was not infallible, and that His teaching was greatly "colored" by the prevailing thought in His day.

Paul, too, is said to have "borrowed from the theosophy of his time," and to have been mistaken in his teaching on the Lord's coming.

This "modern thought," expressed in so many different ways and views, is so imbuing the minds of missionaries and workers that, in more instances

## Encouragements

We can testify to much blessing received through the Scripture Gift Mission, books and papers being sent free to all who apply for them. As a few instances (besides the circulation of wholly Scripture leaflets and portions), we might mention the free distribution of the annual *Keswick Week*, Andrew Murray's books, Mr. Blackstone's *Jesus Is Coming* in English, and in several Indian languages, and some of his other booklets.

Also through the generosity of the Moody Bible Institute Colportage Association and the Great Commission Prayer League, thousands of leaflets such as *The Fundamentals of the Faith*, have been freely circulated.

One who had attended a Christian theological college in India left with his faith totally destroyed, and was the means of wrecking the faith of others, but was brought back to his early faith through a copy of *Jesus Is Coming* sent from the Scripture Gift Mission. He is now rejoicing in the Lord, and in the hope of His near return.

Another, who had been a backslider for twenty years came back to his Lord through a copy of *The Cross of Calvary*.

These few instances tell of what can be done through the printed page, both for and against our precious Lord, and His Word. And now the Bible League of India, Burmah and Ceylon, is launched, with the letter of invitation to membership signed by a strong body of Christian workers from all parts of this empire, men and women who feel the need of

such a League, and we are expecting the same encouraging response as our friends are having in China.

We ask the prayers of the readers of the MONTHLY that this League may be one of God's antidotes to counteract the havoc wrought by higher criticism.

If we cannot fully stem the tide that has reached our older brethren—though we pray God that we may—we plead for prayer for the empire,—Indian, European, and Anglo-Indian, that higher criticism may be arrested before it is too late.



(Copyright Keystone) **Snapshots from India**  
A street scene in Baroda, India. The skyline is very restful to the eye as very few of the buildings are over one and a half or two stories in height.

## Conditions of the Russian Refugees In and Around Constantinople

By A. C. McCrea

**T**HE question asked by the people in America is generally, "Are conditions in Constantinople and the Near East as bad as described in the newspapers?" To this we answer, "No description begins to picture what the truth is." We have no language that can portray the suffering of men, women and children who are deprived of homes, clothing, food and medical attention for a long period of time,—not days, weeks and months, but years and many years,—for these people, who are now refugees, before they fled their own country had been enduring the tortures and the horrors of war since 1914.

### Driven from the Crimea

In the latter part of 1920, when Wrangle's army was driven from the Crimea, hundreds of thousands of men, women and children had to go before it in order to save themselves from torture, outrage and death. They were brought by the ship load to the safest place which was the international zone in and around the city of Constantinople.

Here they have been ever since, getting shelter and food by any and every kind of means. Thousands of them live in the ruins around the ancient walls of the city in mud hovels of their own building, and in the old and dilapidated houses, sheds, stables and cattle pens wherever these could be found. In these they crowd together, glad to have any place where they can be protected from the elements. If they are fortunate enough to get into a good building, as sometimes happens, as many as twenty families will accommodate themselves to one room, dividing the space so as to have just enough room to spread a blanket, or cover of any kind, in which they can sleep at night and move about doing the small household duties of the day time. These places are naturally vermin infested and unsanitary in the extreme, jeopardizing the health and life of the whole company. In summer they are hot and full of stench, in winter they are cold and wretched. Fuel is hard to get, and the only way they can

heat these places is by small fires around which they huddle to keep from freezing.

We saw these people, who had formerly known the comforts and many even the luxuries of life, in midsummer, when conditions were about as good as at any time in the year. They were wretched to the point of despair; clothes, if they had any, were ragged; many of the children were naked, the little ones wrapped in a single garment, were barefoot. Food was confined largely to bread only, and tea or a poor coffee, and occasionally cocoa and soup. Meat and vegetables were only for those who could get out into the city and beg or steal. Or, if a man happened to belong to the family, he could get these by earning a small amount of money by performing some service he might be fortunate enough to find.

### Photographing a Camp

One of these camps is in an old court surrounded by buildings more or less in ruins which at one time were used as stables, cattle pens and warehouses.

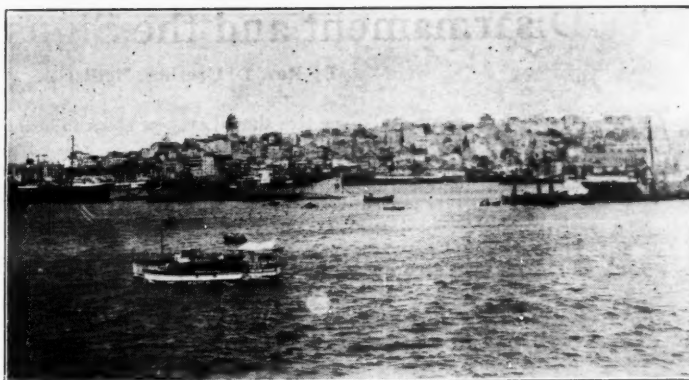
Moody Bible Institute Monthly

Here, crowded together like cattle in a corral, more than a thousand men, women and children, occupied a space which at best should not have accommodated more than two hundred. This camp was within a stone's throw of the palace of the Sultan, on the shores of the Bosphorus. When we entered the enclosure to see the conditions we felt almost criminal that we came simply to see the misery without bringing some form of relief. Part of our mission was to take pictures of these people. We were engaged in doing this, and in the process found it necessary to make distribution of shoes and clothing. It was the 'greatest satisfaction to us not to stop this distribution when the picture was completed, but to pass out all of these articles as long as they lasted. Nor did we try very long to do this in an orderly manner, for so great was the press of the crowd, we had to beat a retreat and let them complete the distribution in their own way. Nothing was left after a few moments of wild scramble. Had we wanted to stop the distribution when the picture was complete it would have been impossible; these poor folks were fairly frantic at the sight of shoes and clothes.

The same thing happened in the distribution of bread, and one could scarcely keep back the tears at the sight of hungry children struggling for just a crust of black bread. We went from this camp feeling spent and weary, having looked upon so much human wretchedness and having felt the pull of sympathy to the utmost measure. Never can we forget that peculiar whimpering cry of a hungry multitude, restrained at first but gradually increasing, as it was taken up by one after another of the hungry ones until it became a kind of shriek and moan combined.

### The Other Side of the Picture

Another question usually follows the first which is, "What is being done for these people?" We can answer in part by saying, "Philanthropic forces are at work, and men and women are here doing their utmost to help with the



Calata and Pera, the foreign quarters of Constantinople from the Bosphorus

means they can command." The Near East Relief has been operating here since 1915, and when an additional burden was put on it by the influx of Russian refugees in 1920, it added to its already heavy burden, and came to the relief of these to the extent of its ability and resources. The camps are receiving bread daily from the bakeries of the organization; milk and cocoa are given in large quantities for the small children and the sick. Thousands of children have been taken into the orphanages and hospitals so they are all crowded to their utmost capacity. Community visitors and nurses search out the refugees who are hidden away in smaller groups and families in obscure places, and bring aid to them. These workers are doing a wonderful service, and night and day, seven days a week, they keep at their task. They have relieved thousands and have brought hope again to those in despair.

After visiting the refugee camps, we were highly gratified to take a look at the organized charities of the city and see what is being done by them and the Near East Relief.

The first place visited was an orphanage for girls where we saw three hundred little folks neatly dressed and comfortably housed and fed. A short distance away was an industrial school where

young women were doing all kinds of needle work and dress making. At the same school older women could also find work which they were permitted to carry to their places of abode to perform and for which they received a small compensation. This school was crowded to its capacity and had a long waiting list of applicants.

Across the Bosphorus almost opposite these two groups, was an immense orphanage where more than a thousand orphan boys, ranging in age from three to fifteen years, were being cared for, housed, fed, clothed and educated.

A short distance from this orphanage was another caring for about five hundred boys. Here was also a fine industrial plant giving work and instruction in shoe-making to about two hundred of the older of these boys.

A short distance above the girl's industrial school on the European side of the Bosphorus stands the Trachoma Hospital that cares for about two hundred patients at a time and the wards are full all the time.

On the outskirts of the old Turkish city of Stamboul are situated the Canadian and American hospitals, capable of taking care of five hundred patients each. These are kept constantly filled with the sick. And near by is the great Armenian orphanage, hospital and school, that cares for more than a thousand at a time and is always filled to capacity.

So we say much is being done for the unfortunates of the great city on the Golden Horn but thousands more need our help and must have it or die.

### HOME OF HOPE MISSION

In the month of November, 1921, the attendance at the evening services of the Home of Hope Mission, 919 Wells Street, Chicago, was 1,421. Eight accepted Christ, 23 asked for prayer and 41 visits were made to homes. The Sunday-school attendance was 380. A sewing school, a boys' club, and a girls' club are connected with the mission, which is conducted by Dr. E. C. Knight, one of the busy physicians of Chicago.



Constantinople—Collecting cast-off shoes for the refugees



# Disarmament and the Signs of the Times

By Rev. D. Grether, Neillville, Wis.

**W**HAT is all this peace talk about? A multitude of men, many of them noble spirited men, no doubt, representing many great nations, are placidly seated in conference for disarmament, for doing away with some of the means of outward manifestation of international hatred, and thereby hoping to lay the foundation of world peace.

The peace (with man) lover scans the latest news of the great conference with eagle eye, but when he turns the page he sees a photo of the newest war machine more deadly than any invented heretofore, or he notes the report of the invention of the most poisonous gas which could be used to great advantage in the event of another war.

In all these years of troublous times, since Adam became "a dam" between God and man, have men failed to learn that the seat of all war, all crime, all malice and all depravity is the sinful human heart.

In 1920 the taxes in our country amounted to about forty-three dollars per person, for every man, woman and child, sane or insane, sick or well, rich or poor. Of the forty-three dollars about 93 per cent was for war purposes, and 31 per cent of the 93 per cent was for future wars. Does that savor of peace?

"He that hateth his brother is in the darkness. If a man say, I love God, and hateth his brother, he is a liar." Is peace among men possible as long as the vast majority of men in every nation is still at enmity with God? If men fail to love and fear God what

motive should prompt them to love their fellowmen?

It is true, many prayers were offered on Armistice Day for the divine guidance of the Disarmament Conference, but may we at this time consistently pray for world peace when the answer we seek would be in contradiction to God's program revealed in His Word? Or, is Christ inconsistent when He speaks of the great Tribulation such as the world has not seen? Or when He said, "Many false prophets shall arise and shall lead many astray, and because iniquity shall be multiplied, the love of many shall wax cold, for there shall arise false Christs and false prophets, and shall show great signs and wonders, so as to lead astray, if possible, even the elect?" Was John dreaming when he said, "Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour?" Do these things make for world peace?

Alas, presumptuous man is forever trying to turn the tables instead of taking God at His Word! Or, did Jesus say, "At the coming of the Son of man there shall be world peace, no armies, no navies, no alcohol, so the world will be a fit place for His arrival?" No, He said, "Even as in the days of Noah, so shall be the coming of the Son of man, for as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and they knew not until the flood came and took them all away; so shall be the coming of the Son of man."

Disarmament and world peace have become such popular subjects that even many Christians are in danger of being rocked into peaceful slumber, while it is more necessary than ever for them to watch and to pray. Did not Jesus mean it when He said, "Watch therefore, for ye know not the day nor the hour in which the Son of man cometh"?

Was not Paul divinely inspired when he said, "When they are saying, peace and safety, then sudden destruction cometh upon them"?

We might sink all weapons of warfare into the depths of the sea, but the sinful human heart remains. Had the Devil been drowned in the deluge when all the wicked perished, or had the "boöze" lover ceased drinking when the saloons were closed against him, then we might believe that world peace could be ushered in by the destruction and limitation of armament, but these things are not to be as long as the heart of the creature is at enmity with the Creator.

Christians and politicians may cry "Peace," but there can be no peace as long as the depravity of the human heart manifests itself on every hand. Were everything peaceable and lovely among the nations of the earth when Jesus appears, what need of His coming as Judge of the nations?

Many Christians are overlooking the signs of the times in the light of God's everlasting Word; thus they forget to heed what time it is in the Kingdom of God, much less do they set their clocks accordingly. "Watch, therefore, for in an hour that ye think not, the Son of man cometh."

## What the Bible Says About Speaking With Tongues

By Rev. C. F. Koehler, Ashland, Ore.

**W**E ARE living in an age when people are running wild in religious tangents.

The deflection usually occurs when some single phase of doctrine is magnified into proportions that either obliterate or relegate into a place of inferior value all other doctrines. The scriptural fact of healing, for example, is singled out by some as the pillar around which all else revolves.

Others become enamored of the doctrine of sanctification and build a denomination on the doctrine.

In a similar way the gift of tongues is by some magnified into a place of first importance, and becomes the distinctive feature of Pentecostalism.

The criticism is not so much that these are wrong, but that they are super-magnified and the religious faith and life become a tree, all the energy of which has gone into a single limb.

It is a desire to discover what the Scriptures really teach that has induced this study of the modern tongues movement. There is no simpler way to get at the matter than to select the several passages that contain references to the speaking with tongues.

I

The first of these passages, in order, is Mark 16:17, 18:

"And these signs shall follow them that believe; In my name shall they cast our devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Who are meant here? The apostles and the Christians of their era, or believers of all ages?

Speaking with tongues is named as one of a number of signs. None of these accompany salvation today. Why should speaking with tongues be made the exception? However, all these signs did accompany the work of the apostles. Hence, naturally, they apply to them and to their age.

It should be said that signs purporting divine co-operation and approval were necessary in the apostolic age as credentials; but now we have the complete gospel, the apostolic epistles, and centuries of church history and literature. These signs, speaking with tongues being one of them, so vital at that time, are no longer needed. Moreover, speaking with tongues was even at that time not vital to salvation, or to a ripened religious experience. One of the methods of Jesus was to refer men to the written word: "How readest thou?" And in the parable

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(if, indeed, it is only a parable) of the rich man and Lazarus, Jesus puts these words into Abraham's mouth: "If they (the brethren of the rich man) hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." In other words, if the revealed truth of God will not convert men neither will such a sign as the gift of tongues. It is not miracle, but truth that makes men free.

In the second place, "These signs shall follow them that believe" does not mean that every believer shall speak with tongues, but only that the ability so to speak is peculiar to believers, it may be a dozen, it may be a thousand.

Faith then is in no wise related to the gift of tongues, existing quite apart from them.

Speaking with tongues is rather the unusual and extraordinary thing, than the necessary and common, with no requirements and no promises attached.

Again, "new tongues" need not to be interpreted to mean "unknown tongues." It could mean existing languages as at Pentecost, the emergency being such that no time was available to learn these languages in the ordinary way.

It could mean that regeneration, resulting in a new vision, new perceptions, would result in the use of a vocabulary in direct contrast to that employed while a sinner; so marked that it is literally a new tongue or language. The vile sinner curses God, but the saint praises Him and exalts His precious name.

There is, therefore, nothing in this passage to authorize the conclusion that speaking with tongues is an accompaniment of salvation, or necessary to faith, or essential to the missionary enterprises of the church.

## II

The second of these passages is Acts 2:3, 4, 6, 8, 11:

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. . . . Now when this was noised abroad, the multitude came together and were confounded, because that every man heard them speak in his own language. . . . And how hear we every man in our own tongue, wherein we were born? . . . Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God."

This is a visitation upon the apostles alone, or as some suggest, of the hundred and twenty, as well. It was simply ability to speak in the languages of the nations represented there. It was not speaking in unknown tongues, but in known tongues and they are carefully enumerated.

It was a sign for just this occasion. We have no proof that this ability was permanent in the apostles, or that they employed it again. However, this is clear, that the Jew Peter, became the apostle to the Hebrews, using the Hebrew language. And the scholar Paul, became

the missionary to the Gentiles where he could speak the languages which in the pursuit of his education he had learned.

This passage furnishes no argument in favor of the tongues movement as we know it today.

## III

The third passage is Acts 10:46:

"For they heard them speak with tongues, and magnify God."

Those here speaking were the first Gentile converts. Proof was necessary to convince the Jews and Peter that the Gentiles were acceptable to God and the subjects of the salvation of Jesus Christ. When the Holy Spirit came, His coming was accompanied by cloven tongues, and the apostles were empowered to speak with tongues. Hence speaking with tongues would be a proof to Peter and his companions that these were real converts and were receiving the gift of the Holy Spirit. After this demonstration the sign so far as these were concerned was no longer necessary.

The sign of tongues followed immediately upon the reception of the gift of the Spirit. The question consequently arises, "Is this the universal proof of the reception of the Spirit? Must the ability to speak with tongues be possessed as the only sure sign that the Spirit has come?"

If so, then the great leaders of the church, the mighty evangelists of all time, the saints before and after Christ, did not possess the Spirit, and were deceived into believing that they did possess Him.

However, their power and the results of their labor and their ability to discern the truth of God were adequate proof that they did possess Him.

This is additional proof that the speaking with tongues was to be only for a certain period of time. The contention, therefore, that because the church does not possess this ability she is less true than the apostolic church can not be maintained.

If tongues were the universal proof of the infilling of the Spirit, the gift would be confined to a few peculiar individuals who claim to have the gift of tongues, whereas, according to Joel's prophecy He was to be poured out upon all flesh.

Moreover, among the propheties gifts accompanying the redemptive work of Christ that of tongues is not mentioned.

We must face this conclusion then, that the Spirit may fall upon multitudes none of whom can speak with tongues; and the infilling of the Spirit carried with it all the equipment the soul needs for holy living and effective service; and nothing more is required by the Scriptures.

## IV

The next passage is Acts 19:16:

"And when Paul had laid his hands on them the Holy Ghost came on them; and they spake with tongues and prophesied."

This passage is similar to the pre-

ceding, only that instead of the Holy Spirit being associated with the gift of tongues, the fact of prophecy is the associate. If prophecy means ecstatic utterance here, as in the case of King Saul when he was said to be among the prophets, and an unknown tongue is necessary for it as the two words seem to suggest, then the utterance is valueless unless there is also an interpreter.

If prophecy means, as it usually does, to teach and instruct, then there was a practical purpose involved and an exigency at hand; perhaps to give assurance to Paul that they were accepted by the Lord, and could be used as evangelists to other men. But in the now complete revelation of God, and the presence of the Spirit without tongues, this purpose can be fulfilled along the line of normal activity and methods.

Again, as in the case of Acts 10:46, this ability may have been temporary or permanent, but without question exhausting itself with the need at hand.

It is conceivable also that all who became thus endowed were intended to become immediate evangelists and teachers of the gospel, and the gift of tongues would be an accredited sign to believers everywhere of divine approval and call. We know of no instance where it was employed in an effort to convince Gentiles of the reality of Christ, and to lead them to faith in Him, except in linguistic form as at the day of Pentecost.

Speaking with tongues was then limited to the inner circle of believers, and was never otherwise indulged, and then it was of doubtful value as we shall see.

## V

The next passage is 1 Corinthians 12:10, 28, 30:

"To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Have all the gifts of healing? do all speak with tongues? do all interpret?"

The important thing in this passage is that the gift of tongues was considered as one among numerous others. The gift in so far as it was genuine and accompanied by the companion gift of interpretation, probably fulfilled the need of divine truth not as yet reduced to written form.

The Spirit perhaps used this method to convey such truth as was necessary on occasions. With the formation of the canon of Scripture this need would be done away, and as well this need for the gift of tongues.

Notice, however, that in each case the gift of tongues is named last in the list, as though of least importance, and as though the emphasis was to be on wisdom, knowledge, and faith.

Since it is only one of many gifts, and that a lesser one, it must not be singled out as of such importance as to become a center about which a church is to gather, or a pillar upon which it is to stand, or a qualification of its approval with God. Verse 31 seems to discourage the desire both for gifts of healing and tongues: "But covet earnestly the best gifts." And then follows the matchless thirteenth chapter setting forth love as the supreme thing to be sought.

## VI

The next passage is 1 Corinthians 13:1, 8:

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

The contribution of this passage is that tongues apart from the substantial Christian virtues and experience are nothing.

It is to be feared that what passes as the speech of tongues today is but "sounding brass and a tinkling cymbal."

The passage makes clear that tongues were to cease. They were to have their time, a period during which they would fulfill a need, and then disappear, as the apostolic office and miracles have disappeared.

It is evident that speech with tongues is not a sign of advanced, but rather of primitive religion. It is going back to the rudiments, the props and the helps which a people in the childhood of religious experience might require. The outstanding evidence of true religion is not a mystic, filmy, unsubstantial thing as speaking with tongues. It is the ripened fruitage of a sacrificing service and transcending love for God and man.

## VII

The next passage is 1 Corinthians 14:2, 4, 5, 6, 9, 13, 14, 18, 19, 21, 22, 23, 26, 27, 29:

"For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. . . . He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? . . . So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. . . . Wherefore let him that speaketh in an unknown tongue pray that he may interpret. For if I pray in an unknown tongue

my spirit prayeth, but my understanding is unfruitful. . . . I thank my God, I speak with tongues more than ye all: Yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue.

In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? . . . How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. . . . Let the prophets speak two or three, and let the other judge."

Paul here draws the contrast between the gift of tongues, and that of preaching or teaching.

His first point is that the speaker in an unknown tongue speaks only to God and not to man, and in this it becomes clear that it is an impractical thing. For it is only a mystic form of ecstatic praise which has no practical bearing upon the problems of the kingdom of God; for surely God can be praised in the languages of the earth!

It is apt then to become the resort of one uncultured and unversed in the natural language he speaks, and a premium upon ignorance rather than knowledge.

The second contrast is that the speaker in an unknown tongue speaks only to his own edification; but the prophet edifies the church. Hence there is here the temptation of religious pride; to make a display before others so as to be exalted above them. The finest spiritual edification is that which comes through the effort to edify, or to be helpful to others, not in losing oneself in rapturous ecstasies, if not definite hallucinations.

Apparently this discourse by Paul was called forth by too great a zeal for the gift of tongues, which was a cause of alarm to the apostle, and its tone is clearly that of disapproval. The appeal of the tongues lies in the mystery of it, its un-naturalness, its arousalment of pleasurable excitement in the realm of the feelings, its emotionalism. And such indulgences easily lead to peculiar beliefs and fanatic ideas.

The attitude of Paul is in these words, "I had rather speak five words with the understanding than by my voice I might teach others also, than ten thousand words in an unknown tongue," and this by a man who said that he spake in tongues more than they all.

Recall moreover, that this was Paul's verdict in a time when tongues seemed to be necessary, before gospels and letters were in written form, and the study of languages generally practiced.

## GENERAL SUMMARY

1. Speaking with tongues is mentioned only in one place in the Gospels, in three chapters of one Pauline epistle, and in three chapters of the Acts. It is not mentioned in the general epistles nor in the Revelation where we would naturally look for much to be said about it.

In none of these passages is the intimation that speaking with tongues is necessary to acceptance with God or vital to an acceptable service.

It cannot be other than a sign, and that one to prevail only for a brief time to meet a peculiar situation.

Paul's attitude is rather to discourage the desire for the gift and to urge the attainment of spiritual gifts—faith, hope, love.

Order and intelligence is the way of God rather than confusion; simplicity and naturalness rather than the unusual and peculiar.

2. The use of the gift was principally to demonstrate authoritatively the reception of the Holy Spirit to the apostles and early believers. The apostles had no time to discover by observation and testing whether or not men were fitted to be called out into leadership. But the Bible now tells us what are the fruits of the Spirit, so we no longer need the testimony of tongues (Gal. 5:22).

3. The gift of tongues in this age can have no practical value in solving religious and moral problems. It brings only amusement to unbelievers, and discredits genuine Christianity before the world. Paul says in 1 Corinthians 14:23 "If therefore the whole church be come together into one place and all speak with tongues and there come in those that are unlearned or unbelievers, will they not say that ye are mad?" The criticism is not of those who come in, but of those who babble in tongues.

The methods for propagating Christianity are very explicitly stated in Matthew 28:19, 20; but the sign of tongues is not mentioned there, though the Holy Spirit is mentioned. This form of the commission is its general and constant aspect, while the form in Mark 16 is its limited and immediate aspect as it relates to the apostles.

Testimony as to personal faith or experience to oneself or to the world is not to be in the form of tongues. Jesus sums up the Christian life very simply: "Thou shalt love the Lord thy God with all thy heart, etc. and thy neighbor as thyself." "If ye continue in my word then are ye truly my disciples." He taught nothing about tongues.

4. Usually people carried away by this movement are of a nervous, mystical, hysterical temperament, such as are considered a bit queer. In the mystery of tongue-speaking many find strange

satisfaction which they could not find in the normal Christian service in the orthodox churches. But this can never be a criterion of truth. Error of the grossest kind is bound to follow where the emotions or the fancies of the imagination determine the religious consciousness.

I know a man who found satisfaction in Mrs. Eddy's statement, "There is no sin." But his contentment was not founded upon truth but fiction.

"The desire to speak with tongues is manifest in persons whose Christian life and service would hardly single them out to be the recipients of special grace, whereas thousands of God's choicest people among whom are all our great spiritual leaders have no desire whatever for such a gift." The spiritual fruitage of their labors prove conclusively that they are right with God, and fully

equipped for the most complete service.

5. We should not go so far as to assert that the tongues movement is of the Devil, only in so far as all error must finally be ascribed to that source. There are sincere people among those who believe in this movement, and who really want to glorify God, and God loves them; but they are deceived nevertheless.

I feel, however, that this movement is one of the seriously disturbing elements in Christianity, and tends to turn the minds of men away from the real essence of our religion, the Cross and the experience of regeneration.

The fact that the tongues passion is often mingled with piety is not to deceive us. You can find pious Mormons and pious Christian Scientists, and pious Roman Catholics; but that is no reason that to be pious one must be a Mormon

or a Scientist or a Catholic, or a speaker in tongues. The great bulk of piety is within those churches that discountenance the tongues movement.

It is one of the characteristics of error to clothe itself in the mantle of piety; and Satan demonstrates his genius when he induces pious people to adopt some form of error, because then he has the desired lure to draw others as well.

6. There is vast room to practice deceit both in the sphere of utterance and interpretation. Who is to judge whether the speaker in tongues is talking substantial things or incoherent jargon? Who is to judge whether or not the interpreter is drawing upon his imagination when he pretends to interpret?

Therefore shun the tongues movement and stay by the accredited Christianity that has given us what is substantial in the life of the church of today.

## Mrs. McPherson in San Jose

"Monmouth, Calif.,  
"December 16, 1921.

**EDITORS, MOODY BIBLE INSTITUTE MONTHLY:**  
"I am enclosing some impressions of the San Jose meetings conducted by Mrs. McPherson.

### AS TO HEALING

"1. Healing is guaranteed in the atonement for *all* believers. God *must* heal.

"2. 'By His stripes we are healed' had direct bearing on the body only. The soul is excluded.

"3. 'The floggings of Christ in Pilate's hall had nothing to do with my sin—healing of the body.'

"4. *All* can be healed if they only have faith. Paul was never mentioned in connection with this claim, for his experience denies her claim.

"5. Doctors are belittled along with the use of means. No reference is made of any Old Testament cases regarding use of means. Likewise the New Testament is left in the background. Luke, the beloved physician, is unknown.

"6. No healing without personal examination by her discernor—her mother.

"7. Cards must be obtained. This is evidently to keep the 'incurables' from the platform.

"8. I never witnessed any wonders performed, and certainly am convinced that there is a strange power at work somewhere.

"9. I believe that many of the cures are a direct result of faith in the healer herself.

"10. All reported cures are linked in some way with the nerves. No creative works of any kind.

"11. I know of a preacher's wife who was healed of defective eyesight and publicly testified to the same, of whom I learned afterwards from her husband that she was deceived and

that she has since purchased new glasses.

"12. Many of her absolute cures have since been called by death because of sheer foolishness, i. e., failure to obey good common sense.

"13. Dr. Russell, of Oakland, reports after an investigation of her so-called cures that none can be located.

"14. I witnessed a horrible sight, a hollow mockery, on the last day of her meetings. All ministers were invited to heal. Many tried to do so on some innocent victims. It was cruel and heart-rending. I never saw a cure performed by any of the so-called healers.

"15. Some features of the 'tarrying meetings' were very objectionable. There should be separate rooms for the women.

"16. Mrs. McPherson herself experienced difficulty with her throat during the meetings and resorted to the use of means—water or lemon juice. Why not have faith and do away with the means?

"17. Her main supporter at San Jose publicly testified that he was hindered from taking a more active part in her meetings because of throat trouble!"

### II

#### AS TO TONGUES

"1. We must have the identical experience of the apostles in receiving the baptism of the Holy Ghost.

"2. The baptism of the Holy Ghost cannot be received apart from the gift of tongues.

"3. The baptism of the Holy Ghost is nearly always received at the tarrying meetings.

"4. The method of receiving the baptism is on the back with the hands up.

"5. You must experience the burning sensation of the tongues of fire.

"6. Mrs. McPherson herself speaks publicly in tongues without an interpreter and glories in her tongues movement.

"I regard her as a woman of much truth, but to accept her well-planned and self-centered theories would be to deny the teaching I received at the Moody Bible Institute and the Xenia Theological Seminary. As I cannot swallow her theories, consequently (according to her) I am not preaching the full gospel, and it is questionable whether or not I will be in the rapture.

"Yours sincerely,

"P. H. Hayley."

#### AS SEEING THE INVISIBLE

Hebrews 11:27; 2 Kings 6:17

By Ida A. Guiray, La Porte, Ind.

When others said, "It can't be done,"  
Faith smiled and looked above;  
For nothing is impossible  
To faith that works by love.

They were outnumbered by the foe,  
Hard-pressed on every hand;  
Faith, seeing hosts invisible,  
To victory led the band.

How oft we've dreamed, yet failed to do,  
Because we feared defeat;  
When mighty things we could have done  
With faith's assurance sweet.

May we the Master's challenge hear,  
And heed the solemn sound—  
"When comes the Son of Man shall faith  
Upon the earth be found?"

"Christ for us is our righteousness before a holy God; Christ in us is our strength in an ungodly world."—Robert McCheyne.



# Philip the Evangelist

By Professor A. T. Robertson, LL. D., Louisville, Ky.

**L**UKE calls him "Philip the evangelist, one of the seven" (Acts 21:8), and the two epithets cover very well what we know of his career.

It is here seen that the seven had come to occupy a place to themselves after the fashion of the twelve. They were chosen (Acts 6:1-6) to relieve the twelve of "serving tables" whatever that may mean.

Our word "banker" means, originally, a "bencher" because the money-changers sat at tables. So Jesus overturned the tables of the money-changers in the temple (John 2:15). Thus to serve tables probably means to attend to financial affairs.

In the present instance the business concerned the distribution of the funds for the poor widows among the saints in Jerusalem. The Hellenistic Christian Jews of the dispersion who were in the city complained that the Aramaean (Palestinian) widows received more than their share of the money.

The twelve apostles had supervised the equitable distribution of the funds, and at once they saw that to continue this duty would jeopardize their spiritual functions and prejudice the Hellenists against them. So they wisely asked the Hellenists to choose seven of their own number for this special task. This provision would allow the twelve freedom to devote themselves to prayer and the ministry of the Word.

It is not certain that the deacons described later in Philippians 1:1 and 1 Timothy 3 are identical in office with the seven; but all the indications point that way.

The word "serve" (*diakoneo*) employed in Acts 6:2 and "deacon" (*diakonos*) are identical in root. One possible etymology derives the word from *dia* and *konis* (dust), meaning to raise a dust, and certainly some deacons can fill that requirement.

The word has a wider application in the New Testament to ministers in general, and all service for Christ, but the office to which Philip was appointed was designed to relieve the apostles (and elders, a bit later) of the more secular phases of the work of the churches.

## A Man of Courage

So Philip began his career as a church official. He was a loyal supporter of Stephen, the leader of the seven, when he took the lead in the aggressive interpretation of the spiritual nature of Christianity as designed for men of all races.

The sudden martyrdom of Stephen for this wider vision of the mission of Christianity did not frighten Philip. The twelve apostles had aroused the bitter hostility of the Sadducees by their bold proclamation of the fact that

Jesus had arisen from the dead. Stephen stirred the Pharisees to fury by his apparent denial of the necessity of the Jewish ceremonial law for Gentiles. Philip took the death of Stephen as a challenge to his own faith and courage and did not hesitate to take up the work of Stephen.

It remains one of the puzzles of the early apostolic history why the apostles did not rally to the support of Stephen and Philip in their vigorous campaign. Did they feel that they were going beyond the functions of the seven? Or did they think it unwise for them to antagonize the Pharisees too much, as well as the Sadducees? Or, did they feel that the seven were going too fast towards the Gentiles?

We have no means of answering these questions. We only know that Saul's persecution finally drove all the disciples out of Jerusalem except the apostles.

Stephen and Philip are not the only deacons who have taken to preaching. They were set apart as members of the seven (Acts 6:6). There is no evidence that they received any further "ordination." To the end Philip is one of the seven. In modern ecclesiastical language they were lay preachers like D. L. Moody. But for the moment Stephen and Philip took the lead in aggressive evangelization.

It is interesting to note that Philip went to Samaria as Luke tells us in Acts 8, the chapter devoted to the work of Philip.

It may have been that he was safer from persecution in Samaria than in Judea or Galilee, as the Jews had no synagogues in Samaria and no dealings with them. The Samaritans had been finally circumcised, but the Jews refused to consider them as a part of their own people. They were half-Jews and were all the more cordially hated for that very reason as people today have an extra touch of spite for their own kindred in a family fuss.

The striking thing is that Philip boldly applied the teaching of Stephen, and followed the example of Jesus who had himself preached with marked success in Sychar (John 4).

True, Jesus had once forbidden the twelve to go into any way of the Gentiles or into a city of the Samaritans (Matt. 10:5) while on the special tour of Galilee. But, before he ascended on high, he expressly charged them to be his witnesses in Judea and Samaria and the uttermost part of the earth (Acts 1:8).

It is possible, as one tradition has it, that Philip was one of the seventy sent forth also by Jesus (Luke 10:1-24). But Philip, like Stephen and all the seven, was a Hellenist while the twelve were all Palestinians. So he had less

difficulty in overcoming race prejudice. He is the first missionary of the Cross on record who carried the gospel message to an alien race.

## A Man of Spiritual Power

Philip had power with the people as he kept on preaching Christ to them in Samaria. The multitudes (note the plural, the crowds) gave heed to (held their minds on) the things that were spoken from time to time by Philip. He had caught their ear and had a hearing and they hung on his words. This they did with one accord. He carried the crowd with him as they heard him speak and watched the signs that he wrought.

Like Stephen (Acts 6:8) Philip wrought miracles. Unclean spirits were cast out. Paralytics were healed. The lame walked. It was like the days of Jesus on earth again, and in Samaria—"There was much joy in that city."

Perhaps the very fact that Philip was persecuted by Jews and was an exile from Jerusalem made the Samaritans all the more inclined to listen to his message. And then, too, the Samaritans in Sychar had once welcomed Jesus while the Jews later crucified him.

The work of Philip in Samaria is the more remarkable in the light of the fact that they had been led astray by Simon Magus, one of the numerous Jewish soothsayers and exorcists (cf. the seven sons of Sceva in Acts 19, at Ephesus).

The Magi (cf. the visit of the wise men to Jerusalem and Bethlehem to do honor to the new-born King) were originally great and wise men of much lore and insight. But as some doctors are quacks and some preachers are hypocrites, some of the Magi became magicians or tricksters who played on the ignorance and superstition of the masses.

This man Simon had his repertoire of stunts by which he fooled the people and convinced them of his claims to be "some great one" (*Magus* means *great one*, originally). He continually astonished the people by his new "powers" and held the population in awe from the smallest to the greatest. He was almost worshiped as "the power of God that is called great."

It is pathetic, really tragic, to see how otherwise intelligent men can become the victims of charlatans in religion and in politics. Even Sergius Paulus was under the spell of Elymas Barjesus in Cyprus, and many a modern man has sought communication with spooks by the help of mediums in darkened chambers like Saul with the witch of Endor. In our own time Mrs. Eddy has claimed to be some "great one" superior to Jesus Christ, and some have followed her hallucinations, as Alexander

Moody Bible Institute Monthly

Dowie has founded a city on his own absurdities.

But Philip broke the spell of the power of Simon Magus over the people. Simon saw that his "power" was gone. He was a fallen idol. At once he himself became a follower of Philip in order to get the benefit of the new "cult," which had put him out of business.

Luke records that "Simon himself believed and was baptized, and kept close to Philip and, beholding the signs and great powers taking place, continued amazed."

This language tells the secret as the sequel makes plain enough. Simon "believed" that he wanted what Philip had. He submitted to baptism as a magical rite akin to those in the various cults of the times. He thought that, if he were baptized, he himself would be able to work the wonders that Philip continued to perform.

But, somehow the "power" did not come to Simon. So he kept close on the heels of Philip to see if he could catch on to the particular spell or incantation by which he supposed the miracles to be wrought.

He is typical of the man who joins the church for what he can get out of it, and without any spiritual experience of grace or change of heart. Baptism to Simon was not a symbol of the grace already received, but a magical means of obtaining the power to work miracles.

#### Humble and Unselfish

It is small wonder that, when the apostles in Jerusalem heard that Samaria had received the gospel, they sent at once Peter and John to investigate the situation.

The Samaritans, as already stated, had been circumcised and so could not be treated as heathen in the spread of the gospel. And yet race prejudice and race hatred made it wise for the apostolic leaders to look the situation over to avoid trouble in Jerusalem.

Peter is the one who later had the vision on the house-top at Joppa, and who preached to Cornelius and his family in Caesarea, and who had these Romans baptized and who was called to account by the Pharisaic element in the church in Jerusalem. John was the one (James the other, Luke 9:54) who wanted to call down fire from heaven to consume a Samaritan village that would not receive Jesus because his face was set toward Jerusalem. And in Jerusalem one of the meanest things that his enemies could say of him was that he was a Samaritan and had a demon (John 8:48).

But here both Peter and John approve the work of Philip, a tribute to the skill with which he had carried on his work, and they prayed that the converts might receive the Holy Spirit.

Philip was not hypersensitive or jealous and was apparently glad to see Peter and John. One recalls how, later, Barnabas was sent from Jerusalem to investigate the conversion of the Greeks

in Antioch in Syria, and how he remained with joy till the work was well established.

The outpouring of the Holy Spirit in Samaria was virtually a Samaritan Pentecost, distinct from conversion and apparently accompanied by speaking with tongues as in Jerusalem and at Caesarea.

Certainly Simon Magus "saw" a great light, and felt that at last he had caught on to the incantations of laying on of hands, provided it would work for him as it did for Peter. So he boldly offered Peter money for his gift, treating him as a fellow conjurer who was out for the money.

It was an intolerable affront, and Peter scorned him and his money and warned him that he was in the gall of bitterness and the bond of iniquity, without part or lot in this thing, and with a crooked heart before God. His belief and baptism were a mere cloak to make merchandise of the gift of God.

There is no doubt that Simon was a consummate hypocrite and deserved the anathema of Peter. There is no evidence of a real change of heart in him. His very name is forever coupled with the crime of trying to purchase religious preferment, and it is called simony. He was ranked as the first great heresiarch of early Christianity, and legend is busy with his name in the Clementine epistles. The germs of the later Gnosticism appear in his claims and pretensions.

#### Divinely Led

Philip stands forth as a man led of God in the special mission to the eunuch of Ethiopia. He is here a prophet like Elijah or Elisha, who is seized by the Spirit of God and led forth to do God's will.

The Christian preacher does not claim to have the same overwhelming and clear guidance, but he is never sure and powerful when he is out of touch with God. The God-called and God-filled man is the one who has the message for men today. If we kept our hearts open for God's voice, we might hear the still, small voice of the Master.

The task assigned to Philip is not easy. He is to go and evangelize one man of great prominence. He is not a Jew, but probably a proselyte of the gate who has been to worship at the temple in Jerusalem.

But it is always difficult to know how to handle the individual case with its own peculiar problems. Great preachers sometimes fail just here. But most men are won to Christ in precisely this way, one by one. Moody and Broadus have said that they knew of more conversions in their own experience from conversation than from preaching, great preachers as they were.

Philip did not hesitate, but went on and trusted for the opening to come. He soon had it, for the eunuch was reading aloud in Isaiah 53. Soon Philip was preaching Jesus from that Scripture. He had no hesitation in finding the

Messiah in Isaiah as Jesus had none.

The eunuch was converted and asked for baptism as soon as water was reached, and Philip baptized him. He had evidently spoken of baptism in his exposition of the gospel message. There was no church at hand, but Philip did not hesitate to baptize the new convert as Peter had the household of Cornelius baptized in Caesarea.

Ecclesiastical problems amount to little in a time like that. Here was, besides, a Gentile converted and baptized, who went on his way rejoicing, and who probably took the message of eternal life with him to Ethiopia as the first missionary to the heathen.

No stir was raised in Jerusalem over the case of the eunuch because Philip did not go to Jerusalem, but went to Azotus and then to Caesarea where he made his home. But he preached as he went and evangelized the cities of the plain on the way. He deserves the title of the "evangelist."

#### The Strange Meeting of Philip and Paul

It is over twenty years before we hear of Philip again. Paul is on his way to Jerusalem for the last time. Paul and Luke with the rest of the party reach Caesarea on their way to Jerusalem to take the money from the Gentile churches to the poor saints in Jerusalem. They stop at Caesarea as guests of Philip and his four daughters who are prophetesses, a wonderful home of Christian activity, a dynamo of spiritual energy.

It is plain that Luke made full use of his opportunity in this home at this time, and later, when Paul is a prisoner in Caesarea, to obtain data for the early part of Acts.

But it was a strange meeting of rich and varied reminiscences for Paul and Philip. Paul was the leader in the persecution that killed Stephen and that drove out Philip the successor of Stephen. And now Paul and Philip meet again after long years of service in carrying on the work of Stephen and taking the gospel to the Gentiles. Philip was the first messenger to cross the Jewish border with the story of Christ for those not Jews. Paul is the chosen vessel of Christ to the Gentile world. They have much in common, and one is bound to think that these days in Caesarea were full of fellowship and joy.

There are various legends as to what Philip and his daughters did when the war with Rome broke out in A. D. 65. It began in Caesarea. We may be sure that they left in time and that they were useful elsewhere.

The space given Philip in Acts by Luke is not great, but it is enough to make a clear picture of one of the finest figures in Christianity. He was worthy of the friendship of Stephen and of Paul and of Luke, as well as of Peter and John.

He was not responsible for the imposture of Simon Magus. Many another

preacher has been taken in by designing men and women who have sought to insinuate themselves into place and power by church connection and even by the use of the pulpit. One is not

omniscient and cannot always read the human heart, but time sets things straight and the hypocrite is revealed.

Philip was rich in his gifted daughters

who did not stand alone among women in the first century who bore noble witness to the power of Christ to save women and to enrich all that is high and holy in womanhood.

## Doubling a Church Membership in Four Years

By Rev. John W. Ham, Pastor, Baptist Tabernacle, Atlanta, Ga.

**F**OUR years ago the writer accepted the pastorate of the Baptist Tabernacle, Atlanta, Ga. This pulpit was occupied fifteen years by Dr. Len. G. Broughton, whose ministry made the church famous throughout the world. The church, under his leadership, was a great inspiration to churches everywhere along the lines of evangelism, Bible teaching and institutional work.

Dr. Broughton accepted a call to London in 1912. The great building, which now houses the congregation, was completed just before his departure. The lean years came under the harassing influence of a great debt. The building was only half-paid for at its completion. Many transferred their membership to other churches. This likewise affected the attendance in the Sunday-school.

We found pessimism concerning the future of the organization prevailed throughout the membership and reached outward in its deadly influence to the public mind in general. The membership of the church in 1917 was 952. The Sunday-school averaged that year 531 per Sunday.

### Evangelism the Remedy

We came to this pastorate with an in-born conviction that a spiritual revival within the membership and a continuous emphasis upon evangelism, would solve all of the problems confronting the church. We began an evangelistic program which has continued morning, noon and night, for four years.

The church came into this spirit with surprising rapidity; it became the order of the services to baptize every Sunday night at the beginning of the song service. This has continued without abatement. In the coming of new-born souls into the kingdom a rising tide of optimism began to possess the souls of those who had stayed by the ship.

This program and spirit were transferred over into the Sunday-school activities; the graded system was introduced; evangelism was made the keynote of teaching and emphasized at the monthly meeting of officers and teachers. It is now the normal experience of the church to receive weekly some who have found Christ as Saviour in the various departments of the Sunday-school.

The Sunday-school has enjoyed a steady advance each year as the following figures will indicate: The average attendance for 1917, as stated, being 531; 1918, 614; 1919, 832; 1920, 1336; and thus far (giving the November report) the attendance has been 1541 per Sunday.

### An Annual Bible Conference

We conduct one Bible conference and two revivals annually, all bringing blessing in deepening the experiences of those already in the kingdom, and leading those outside into the experience of the new birth. We do not depend upon these agencies for our largest ingathering, but make them supplemental to the regular program of work. The largest number of additions has not been gained by the special meetings, but through the regular preaching.



Rev. John W. Ham

We never close a message without bringing to the unconverted a direct and personal appeal to accept Christ. The door of the church is opened at every service on Sunday; the unconverted are invited to come forward for prayer, after which an opportunity is provided for a Confession of Faith; following this the secretaries make a record of those desiring church fellowship. These are voted in at the service, in which they make application, the congregation is invited to come forward while the choir (125 voices) sings; the hand of Christian greeting is extended in a warm, heartfelt fashion to those making confession of faith.

We have found the mourners' bench the most effective means of bringing men to a surrender and acceptance of Christ.

This method is approved by some and hated intensely by Satan. He fears a prayer far more than logic or correct theology. This method has been blessed of God during the four years we have been honored with this pastorate, 1,394 having united with our church during this period making a total of 2,346. The staggering debt of \$111,000 has been cancelled, and the mortgage burned during the four-year period; \$240,000 for all purposes have been raised and expended.

### Candidates for the Ministry

The Lord has honored our church by calling eight of our young men into the ministry; they are now in colleges preparing for home and foreign field work. In addition, two of our young ladies have been called to become foreign missionaries. We are expecting many more to hear the call in the near future.

Our church has experienced an effusion of the Holy Spirit in response to the prayers and efforts of a faithful band of workers who have caught the vision of the real mission of the church. The officers and teachers of the Sunday-school number 150 at present; the Board of Deacons number 45. With the consecrated co-operation of these groups, our people have achieved what four years ago was regarded as absolutely impossible.

We believe and preach with all the enthusiasm of our souls the fundamentals of salvation by grace. We belong to the premillennial school of thought. We do not, however, make of this comforting and inspiring truth of the return of our Lord, a hobby. We have a hobby, and that is evangelism; soul-winning is the objective of all of our planning.

We are feeding other churches constantly with members and workers. We maintain missions and training schools for the benefit of our young people, all of which is keyed to the vision of the pastor. This spirit of evangelism and rejoicing in the blessed hope has sex-tupled our gifts to missions, foreign and home.

We wish to say as modestly and humbly as we know how, that we do not think that all of the criticism of the congregation by the pulpit is justified, some of it doubtless is, but a great deal of the criticism for small attendance and spiritual drought is due to the pulpit—it needs to get on fire. A fire draws; a fire burns; a fire warms. A pulpit of this kind will not have to complain about small congregations and no conversions. Some pulpits are so cold and lifeless that they

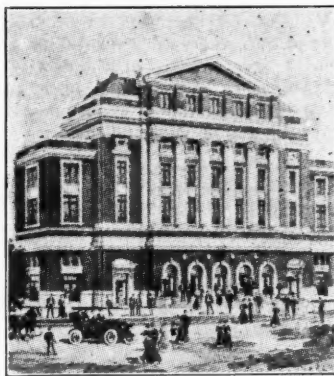


produce chills instead of fever. Every pulpit should produce a fever. People as a rule prefer a little temperature to chills. This has been tested out time and again.

### Miracles Are Still Wrought

Men are hungry for a positive note presented in a gripping fashion. Sixty-five to seventy per cent of the large congregations attending our services are men. The same ratio applies to those who come forward for prayer at the close of each service. Men are responding to the gospel appeal today as they have not in years. Four hundred and seventy have united with our church this year, the majority of them men.

The present experience of this great church is a standing refutation of every statement to the effect that the day of miracles is past. The marvels that God has wrought in the period indicated above is a complete and final answer to rationalism and the halting, hesitating, inconclusive conclusions of much that is called science. To our church God is a present God, moving in the affairs of our people



Baptist Tabernacle, Atlanta, Ga.

in response to earnest prayer and consecrated endeavor. The future is bright and enthusiasm prevails throughout the membership. We believe what has been done can be done in proportion anywhere at any time a right relation, a right emphasis and a right endeavor are joined together.

## The Leaven in the Meal

"17 Herkimer St.,

"Hamilton, Ont., Nov. 10, 1921.

"TO THE Editors of MOODY BIBLE INSTITUTE MONTHLY,

"My dear Sirs and Brethren:

"I would like to express my appreciation of your MONTHLY in your Bible expositions, your loyalty to the Scriptures, your testimony and unceasing advocacy of the supernatural in the birth, life and resurrection of Jesus Christ as Son of God, and co-equal with the Father in the Godhead; the efficacy of His blood and vicarious death as an atonement for our sin and guilt; the need for regeneration by the Spirit of God; and the blessed hope of our Lord's personal premillennial coming to take His people to Himself and set up His Kingdom on the earth.

"I am, however, constrained to dissent from an article in October issue (page 604) by Professor Newton Wray, on 'The Leaven of Modernism.' With the article as a whole I am in accord, and I thank God for such clear and trenchant testimonies to the truth. But I have never been able to accept the exposition which Professor Wray adopts of the parable of the leaven hidden in the meal, Matthew 13:33, and Luke 13:20, 21. It does not seem to me to be in accord with the words used by Christ.

"According to the exposition by Professor Wray, and held by many expositors of the Word, the leaven represents evil working in the Kingdom of God, and it is based upon the statement that another 'exegesis makes a term in one place contradict what it means in all other places of the Bible,' and that 'the law of harmony precludes any other meaning than that of corruption.'

"But is it a fact that in the symbolism of the Bible a word is always used with the same significance? That it represents one thing, and one only?

"I do not think that this can be maintained. The point of resemblance may be sometimes with one quality or feature of the symbol, and sometimes another.

"For instance, in Isaiah 6:6 'fire' is used as a symbol of the cleansing power of the blood of Christ as typified by the sacrifice on the altar of the Temple, as the live coal is applied to Isaiah's lips. It is also used to illustrate the penetrating, energizing power of the Holy Spirit upon the believer equipping for service; (Matt. 3:11; Acts 2:3, 4; Luke 3:16). It is also used to set forth, by a terrible image, the consuming wrath of a holy God in its punitive action upon the finally impenitent (Dan. 7:11; Matt. 3:12; 13:30, 41, 42; 25:41; Heb. 10:27; 12:29; 2 Thess. 1:7, 8; Rev. 14:10; 19:20; 20:9, 10, 14, 15).

"Again, water is used in more senses than one. It is an emblem of the blessings of salvation: 'With joy shall ye draw water out of the wells of salvation' (Isa. 12:3; cf. Isa. 44:2, 3; Ezek. 47:1-12; John 4:10-15; 7:37-39). It is also a symbol of the majesty of God, whose 'voice is as the sound of many waters' (Ezek. 1:24; 43:2; Rev. 1:15). While in a third place it is an emblem of the raging of the nations, the unrest and tumult at present existing in the world (Jer. 51:13; Rev. 17:1, 15; cf. Rev. 12:15).

"Is it unreasonable to believe that leaven may also be used in different senses? Is it correct to say that 'the law of harmony precludes any other

meaning than that of corruption,' as Professor Wray expresses it, and as all the exponents of this exegesis hold?

"I know that this exposition is held by many expositors, chiefly, I think, by those who hold the premillennial view of our Lord's return. I think it is owing in large measure to a desire to make the parable harmonize with this view, and to oppose the postmillennial exposition of the parable as teaching the conversion of the world in the present dispensation by the gospel preaching.

"I cannot see that this is necessary. I do not think the parable has any bearing upon the millennial question. It was not spoken for that purpose. It has an altogether different application.

"I am a premillenarian, have been so for nearly fifty years. I rejoice in the blessed hope. I cannot, however, accept this exposition of the parable. It does not accord with the words as our Lord used them.

"Let me quote them: 'The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal until the whole was leavened' (Matt. 13:33).

"The analogy is between the kingdom of heaven and the leaven; not between the world and the leaven. 'The kingdom is like leaven.'

"Then, if this exposition be correct, the kingdom of heaven is a corruption working in the world, a conception of the kingdom which cannot be admitted.

"To express the idea that the leaven represents evil working in the kingdom, the order of the words would need to be changed to read, 'The kingdom of heaven is like unto meal in which a woman hid the leaven.'

"Christ did not say that. I submit that we have no right to reverse the words of Christ, and to make them say something that He did not say.

"I do not know the origin of this exposition. I have never seen or heard it except in the writings or from the lips of those who were anxious—or who appeared to be so—to make the parable teach premillennial doctrine, something it was not intended to do.

"If I am wrong I shall be glad to be corrected in regard to this. A doctrine which so permeates the New Testament as that of the personal, premillennial coming of our Lord does not need to be buttressed by a mistaken exegesis.

"The point of comparison is between the pervasive, assimilating power of the leaven, and the same power in the kingdom of heaven working and making its presence felt in the world.

"We must admit that though the world is not being converted and brought to Christ; and though we believe the New Testament teaches that this will never take place through the preaching of the gospel in the present age, yet the gospel has permeated and influenced the civilization of the world to a remarkable degree.

"Conditions, domestic, social, and po-

litical, prevalent in the days of Christ, and considered normal by nearly every one, have been so changed that evils which were open and public then—political venality and oppression, polygamy, the degradation of woman, infanticide, slavery, etc., are not tolerated today.

"In spite of the depravity, vice, and crime, the anarchy and unrest that exist, our present conditions of life are better and more desirable than those of that day. And this has been brought about directly and solely by the gospel of Christ, preached, believed, lived in the world by his followers.

"Wherever this gospel is thus received and lived, wherever there is a heart in

which Christ is enthroned and reigns, there the kingdom already is begun. In germ, if you please, but there it is, a mustard seed to grow in that heart and life, a leaven, a spreading, assimilating power making its presence felt by those by whom it is surrounded.

"I know that to this there are some who would reply that it is no part of the gospel program to better conditions of living upon the earth. There I take issue with them. I will not, however, stop to discuss this question. This letter is already too long, longer than I thought of when I began.

"Yours in the blessed hope,  
"John E. Moyle."

## A Christian and a Freemason at the Same Time?

Flemington, N. J., September 23, 1921.

EDITORS, MOODY MONTHLY,  
Chicago, Ill.

"Gentlemen:  
"May I ask that you procure, if not too much trouble, the Bible reference referred to in the article published in the MOODY BIBLE INSTITUTE MONTHLY for September, 1921, page 568, headed, "A Gospel Hero of the Hudson Bay Company." The particular reference I would like to have is that referred to in the next to the last paragraph of the article where the author says, "and from the same Gospel that he could not be a Christian . . . and a Freemason at the same time." Of course, the Gospel referred to is the Gospel of John.

"Yours truly,

" \* \* \*

"The Assemblies of God,  
"Saharanpur, U. P., India,  
"November 3, 1921.

"Mr. . . . .

"Flemington, N. J.

"Dear Mr. . . . .

"From the editors of the MOODY BIBLE INSTITUTE MONTHLY I received yesterday your letter dated September 23, with the request that I answer you direct on your question as to how the man in the lumber camp came to the conclusion that he could not be a Freemason and a real Christian at the same time.

"This incident is yet fresh in my mind—as though it happened yesterday—as the man turned out such a bright Christian. His statement came to me without our previously having talked over the matter. But after reading the Gospel of John through, he had seen the way that the Lord Jesus Christ wanted him to go, and so he simply followed. The Scripture he gave to me regarding this stand of his against the Freemasons was John 18:20.

"Of other Scriptures that might be considered by an earnest seeker of truth in these matters might be named: John

15:18, 19; Romans 8:8; 1 Corinthians 3:11-15; 16:22; 2 Corinthians 5:14-18; 6:14-18; 10:4, 5, 18; 11:13-15; Galatians 6:10; Ephesians 2:19-22; John 7:17.

"Would appreciate much if you would kindly let me know that you have received this letter.

"Praying the Lord to bless you with a glorious knowledge of Himself whom alone to know is life eternal, I remain,

"Respectfully yours in His glad service,  
"Paul Andreasen."

### THE TIME BETWEEN

By Florence Belle Anderson, Norwalk, Conn.

When day is done, God sends the shades of night;

I fold my hands softly upon my breast;

And then it seems one instant till the morning light

Breaks in the East—so doth my body rest.

When life is done, and I have said, "Good night,"

I shall not know that time has passed away;

God keeps those hours between the dark and light;

I close my eyes and wake to Heaven's day.

One of the marked characteristics of the Christian life is growth in the grace of gratitude. Jesus was grieved when only one of the ten lepers who were healed returned to give thanks to God. Our ingratitude grieves him who gave Himself for the salvation of men. Growth in gratitude will mean that we shall learn to trace the blessing in what seemed to us at the time to be calamities and burdens and evidences of opposition. —Selected.

### CROSS AND CROWN

By Lucile C. Enlow, Orlando, Fla.

How little the most of humanity knows,  
Though the earth is so full of sorrow and pain;

That the weakest heart stronger, yet tenderer grows,

As it suffers to dying, and then lives again.

We spend our life striving for happiness here,

Where no joy can last that is not hal- lowed first,

By the sweet pain of hope, or of the prayer- anguished tear,

As water refreshes the desert-parched thirst.

The stars are as brilliant by day as by night;

But the sun must be hid and all lesser lights fade,

Ere these jewels of God are revealed to our sight,

Millions of worlds beyond ours that He made.

The corn in the ear in its beauty and pride,

Would still have remained but a hard little seed,

Had it not been laid down in the dark earth and died,

Awaking in new life to fill a large need.

The only true joy that will outlast the ages,

Is born on the cross where with Jesus we die;

The sorrows well-met on the book of life's pages

Are crowns we shall wear in our man- sions on high.

### BABSON ON FAMILY PRAYERS

Roger W. Babson, the well-known publicist, said in the *Daily News* of Chicago, September 17: "I repeat that we have gone crazy over structures above ground. We are absolutely forgetting the greatest of our resources—the great spiritual resource, upon which everything depends. How shall we develop these resources?

"Certainly we are not developing this great spiritual resource in the public schools. In some states it is now a criminal offense for a school superintendent to ask a prospective school teacher what she believes or whether she has any religion whatever! Under these conditions, is it surprising that the spiritual resources of our children are lying dormant?

"Much of the prosperity of this nation is due to the family prayers which were once daily held in the homes of our fathers. To a very large extent this custom has gone by. Whatever the arguments pro and con may be, the fact nevertheless remains that such family prayers nurtured and developed these spiritual resources to which the prosperity of the nation is due."

Moody Bible Institute Monthly

## What Other Editors Are Saying

J. H. Ralston

The purpose of this department is to give the views of editors of periodicals, chiefly religious, on matters of interest to our readers. In publishing what they say, we are simply endeavoring to give information with no intention of endorsing or repudiating the views printed, although from time to time, comment may be made upon them in our editorial pages.—Editors.

### A FAIR, MIDDLE GROUND

*Union Labor Advocate*

We are convinced there is a fair, middle ground between labor and capital.

This is the day when organizations of labor are necessary because of the complex character of our business life, and because what men banded together cannot accomplish for themselves is very likely to be accomplished individually.

But the war and its consequent inflation of prices of commodities and prices of labor, has brought about glaring and flagrant instances of abuse that call for corrections that must be accomplished and adjustments that must be made.

It calls for a kind of readjustment that must be borne by the laborer as well as his employer. It will be hard for the highly paid worker to come down to earth, but that is just what he will have to do if business is to recover from its present slump.

### WHAT IS THE CHURCH?

*The Christian*

Apparently, we are back at the place where the very primary question, "What is a Christian?" needs to be answered anew. The "mixed multitude" has always been a weakness in the church.

\* \* \* "Broadening" out of the church to include all and sundry, will do nothing to solve the question of unity. Assuredly, it will never satisfy Free Churchmen, who, for the most part, stand for a converted church membership. If the New Testament teaches anything, it clearly sets forth the truth that only converted disciples of Christ belong to the church. And it is this vital truth that needs reaffirming today. The result will probably be a great thinning out of members, rather than additions to their number. \* \* \* To enter the kingdom our Lord said that men must be "born again." But we hear little of the new birth nowadays.

### THEATERS NOT EDUCATIONAL INSTITUTIONS

*The Presbyterian*

According to the British courts, theaters are not educational institutions, a decision to this effect having just been handed down by the Lord Chief Justice. The school authorities of London have been taking school children to witness special performances of Shakespearean plays. The cost was about \$12,000; but the auditors of the London County Council questioned the legality of such

an expenditure, and the courts were asked for a decision. The Lord Chief Justice holds that visits of school children to the Houses of Parliament, to Westminster Abbey, to the Tower of London, or similar places of historic interest, may properly be charged to the fund, but that the law did not contemplate attendance at theaters as any part of a child's elementary education.

### THEOLOGY AND MESMERISM

*The Word and Way*

There is a nebulous notion in the heads of many modern religious teachers that it does not make any difference what man's theology may be, just so he has a good stock of approved "personality" to dispense to the people. According to this ethereal notion, doctrine does not count for much, if anything at all, but appearance, voice, bearing, "experience," or some such thing, is the power that is to move this old world.

The only power to be depended upon, according to this conception, for successful religious propaganda is found, not in the principles and potency of divine truth, but in the mesmeric influences that radiate and scintillate from some glowing "personality."

To boil this notion down to its essential essence, it is nothing more or less than that the mesmerism of man is more potent than the truth of God.

### A QUESTION AS TO AUTHORITY

*Herald and Presbyterian*

Federal Councils and other union combinations are getting into the habit, through their executive committees or otherwise, of taking various actions, and announcing them as the actions of all the bodies having a place in the organizations, when in reality these actions have never been submitted to, and would not be approved by, some of the bodies. Thus the Federal Church Council of Pittsburgh recently announced that, in the future, financial support or encouragement will not be given to evangelistic campaigns of the "Billy" Sunday or "Gypsy" Smith type. Pittsburgh Presbytery has since then adopted a resolution assuming no responsibility for the actions of the Council until the Presbytery formally considers and approves the matter.



### BOOK OF PRAYERS

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## SHEPHERDING

### *Sunday School Times*

Sheep without a shepherd would not last long. They are the most helpless of animals—that is why God likens us to sheep. A good shepherd cares for every need of the sheep, and that is why our Lord tells us that He is the Good Shepherd. And He would have each of us good shepherds in our own place. A beautiful tribute was paid to the late Dr. C. I. Scofield, at a memorial service last November, in Dallas, Tex., when Dr. W. Irving Carroll said of him: "No church ever had a better pastor than Dr. Scofield. He had a shepherd's eye to see, a shepherd's arm to guide and help, and a shepherd's heart to love. He loved this church and this church loved him. The tendrils of his tender heart reached out and around every member of this church. Somehow or other Dr. Scofield escaped that miserable thing—the professionalism of the ministry. His was a ministry of fellowship with God and man." That is the true "imitation of Christ"; shepherding others as He shepherds us.

## GOOD GOVERNMENT DEFEAT IN BOSTON

### *The Congregationalist*

The worst mayor Boston ever had has come back. James M. Curley was mayor from 1914 to 1918, and his shameless course in office left the city government demoralized and on the verge of bankruptcy. Then Mayor Peters was elected, and he has given Boston four years of good government. He was not a candidate for re-election, but Curley spent the last four years getting ready for the election which he has just won. District Attorney Pelletier, who is threatened with removal from office and disbarment, entered the campaign for mayor with a following that divided the Irish-Catholic-Tammany-Democratic forces. Finally he withdrew in favor of Curley.

The Good Government Association, representing the better elements of the city, nominated John R. Murphy, a clean, competent Democrat. The leading Republicans of city and state, and the best leading Democrats supported Mr. Murphy. Minor candidates, Charles O'Connor (Democrat), and Charles Baxter (Republican), took votes from Curley and Murphy, respectively. Baxter, an ally of Curley, drew more than enough Republican votes from Murphy to throw the election to Curley, but if both Baxter and O'Connor had been out of the fight, Curley would have won, apparently.

This was the first election of a mayor in Boston in which the women voted. Apparently they did not change the result.

## MR. DEBS TAKES THE AIR

### *The Daily News* (Chicago)

Eugene V. Debs, leaving a federal prison on a presidential pardon, shows not the least repentance for the crime of

which he was convicted and for which he was sentenced. Rather he assumes the attitude of a martyr, the victim of unjust laws. He is still the high idealist, too good for the country that has offered him every opportunity—even the opportunity to get himself elected president if he could—and too good for certain of its laws which he declines to recognize.

Mr. Debs has taken advantage of the circumstances of his release to deliver himself of a great deal of nonsense. His first reported decision—to contribute to the "defense fund" for Sacco and Vanzetti the \$5 he received from the government on his release from the Atlanta prison—was an appeal not to reason but to prejudice. Sacco and Vanzetti are Italian radicals under sentence of death for participation in a pay-roll robbery in Massachusetts that led to murder. Debs' contribution to their "defense" naturally tends to further the false report that they are being "railroaded" to the gallows, even though there has been a long suspension of execution of their sentence pending motions for a retrial and a possible appeal to the higher courts. The propaganda to which Debs thus lends his aid led recently to the bombing of the American embassy in Paris.

A crusade for "war against war" is reported to be included in Debs' plans for the future. To such a crusade there can be no objection if Mr. Debs is able to distinguish between "war against war" and war against his own country. Debs was sent to prison because while his country was preparing for war he interfered with the preparations, thus giving aid and comfort to the enemy. He claims that the laws he violated were unjust, but they were and are the laws of the country and congress has not been asked to repeal them. In a similar emergency those laws would be enforced again, perhaps more vigorously than before.

## PROFESSIONAL EVANGELISM

### *The Republican* (Springfield, Mass.)

An interesting item of contemporary history is the decision of the Federated Council of Churches of Pittsburgh not to encourage "imported" evangelists. The decision, announced by the secretary of the council, was preceded by an expression of opinion regarding the question at conferences representing about

300 Protestant churches in Allegheny county. Three Presbyterian ministers of Pittsburgh dissent, but the sentiment of the churches as a whole is said to be "overwhelming."

Campaigns of the "Billy" Sunday and "Gypsy" Smith type are judged "too high-priced, too much commercialized, obsolete, false in stimulation and ineffective." The counts in the indictment are familiar but such a wide agreement upon them, at least such a formal expression of agreement, is unusual. The first two counts deal with comparatively superficial phases of the question. It is a question of value rather than of price, and if the evangelist's organization "delivers the goods"—as Mr. Sunday might express it—the exhibit is a strong argument for the "efficiency" methods employed.

The other three counts touch the heart of the matter. While Sunday and Smith have made unprecedented use of organization, of advertising and of the other resources of a commercial age, they differ from their most noted predecessors even more in their platform methods, but like other famous evangelists who have preached to great audiences in America they have stimulated religious conviction and moral resolve through appeal to the emotions. They are in this respect of the company of the Wesleys, of Whitefield, of Moody and of their many, and lesser, successors. Are the people of today less susceptible to the lasting influence of such preaching? Evidence tending to show that they are is afforded by the reaction to the method which the Allegheny county churchmen have manifested in taking the stand which they have announced.

But rejection of old-fashioned methods of recruiting for the churches raises the question of what to do to attract new members and larger congregations. The Pittsburgh council suggests a program of "personal evangelism" and the inauguration of an optional course of Bible study in the public schools. Its action should result in stimulating other suggestions. The problem is not a simple one.

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Moody Bible Institute Monthly

# Young People's Society Topics

John C. Page

## February 5 Christian Endeavor Around the World Psalm 107: 1-3

The purpose of God for His redeemed people, whether in their individual or corporate capacity, is a very simple one. It is expressed in the opening words of our Psalm, "Let the redeemed of the Lord say so." Simple enough, yet sufficient, for it pleases God by this simple agency of "say so" to save them that believe. This is the argument of the apostle in 1 Corinthians 1:21-24, where we are taught that the world in its wisdom knows not God. This world of humankind knows some things about God (Rom. 1:20), but it does not know Him in a saving and transforming way. In the midst of this ignorance it pleases God, through the simplicity of preaching, which is the "say so" of the redeemed, to save them that believe. For this very reason the redeemed of the Lord must "say so." That is, the distinctive mission of our Christian young people, and the measure in which they are true to this mission will determine the measure of real success all over the world.

What is the essential content of that "say so" to which the redeemed are called? It is the same as that given by our Lord in His parting word to the redeemed of His own day. "Ye shall be my witnesses \* \* \* unto the uttermost parts." Our witness is to Him and His saving work. Has He saved you from the guilt and penalty of sin? Then, "say so." Is He saving you day by day from the power of sin? Then, "say so." Is He coming some day to save you from the very presence of sin? Then be not ashamed to "say so." Do you know the peace of God that passeth understanding, and the joy of acceptance in Christ, and the hope of coming glory? Then tell it out and "say so," for it pleases God by the simplicity of this very method to save them that believe. It is the power of God unto salvation, and, when backed by the power of a holy, happy Christian life, it will be effective in producing results. Not all will heed your testimony. It is still true that some require a sign and others, in the pride of intellectual conceit, seek after wisdom, but like the great soldier of the Cross, let us continue to proclaim "Christ crucified," for this is "the power of God and the wisdom of God."

## February 12 Better Purposes Numbers 14: 20-24

The incident of which these five verses form a part is full of instruction for Christian young people. Two different purposes find expression in two different utterances. The one is seen in "let us

go up and possess the land," 13:30, and the other, "let us go back to Egypt," 14:4. There is no difficulty in discerning which is the better of these two purposes. The instructive factor lies in the cause which gave rise to these diverse purposes.

The policy of going forward was advocated by Caleb and Joshua, and was based on a real faith in the living God, as clearly seen in the words, "The Lord is with us (14:9). The logical conclusion of this is—if God be with us, who can be against us?"

The other proposition—to return to Egypt—was the product of distrust. The men who made it saw the difficulties of going forward and the power of the enemy already in possession of the land, but they did not see God clearly; they did not count on the working of his mighty power. Their vision was distorted. They saw God through their difficulties, instead of seeing their difficulties through God. This makes a great difference in our willingness and ability to undertake and achieve. As McCheyne once wrote in his diary: "Lord, when Thou art near discouragements vanish; when Thou art away anything is a discouragement."

The lesson is summed up in a New Testament verse: "We walk by faith, not by sight." In the energy of faith Joshua and Caleb formed the better purpose, which brought its own reward. The Christian life is a life of faith. We receive Christ Jesus, the Lord, by faith (John 1:12); we walk by faith (2 Cor. 5:7); we live by faith (Gal. 2:20). We fight the good fight of faith (1 Tim. 6:12), and "this is the victory that overcometh the world, even our faith" (1 John 5:4).

## February 19 Sources of Happiness

John 4:9-14; 13:12-17; 15:11

Satisfaction, service, surrender. These three words sum up the three Scriptures chosen for this topic, the sources of happiness.

"If any man thirst, let him come unto me and drink." The thirst of the soul must first be quenched by a drink from the fountain of life. "Jacob's Well" is well enough for its own purpose, but "he that drinketh of this water shall thirst again." There is another water, the water of life, and whosoever drinketh of this water shall never thirst. It shall be in him a spring of water springing up into everlasting life. In other words, the soul shall be satisfied with a never-failing supply. This is the primary and permanent source of happiness. Pause a moment here. It is useless to go further in quest of happiness. Do you know the gift of God? What is it? See Romans

6:23 and Ephesians 2:8. Can you do anything with a gift but take it? Can you do anything for a gift except to return thanks? Have you taken the gift? Have you said, "Thanks be to God for his unspeakable gift?" If not, will you take the gift now and thank God for it? Some things must be settled. Reckon this as a settled matter. There is no permanent happiness apart from this.

Our second word is service—serving God through serving others. The lesson is so obvious that comment is unnecessary. Another and a deeper lesson concerning the necessity of constant cleansing is contained in the verses from John 13, but the surface lesson of humility and service for others must be regarded as one of the sources of happiness. The Christian believer knows it is more blessed or happy to give (service) than to receive.

The closing word is that of surrender to the position that is ours in Christ. This position is symbolized by the vine and the branches. We are united to Christ as branches in a vine. By a spiritual union with Him in death and resurrection, we are severed from the old Adam vine, which is corrupt and unproductive of good fruit, and united to the true vine in order to bring forth fruit unto God.

## February 26 Books That Make Life Better Proverbs 3:13-26

William Lyon Phelps, A. M., Ph. D., professor of English language and literature, Yale University, says in the November *Ladies' Home Journal*:

"I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible.

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## Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.

### AN APOSTATE

K. M. H. Kansas City, Mo.

**Questions:** What is an apostate? Just what does the word mean? Would an apostate have a desire to repent? Can one who has been born again become an apostate?

**Answer:** The word apostate comes from the Greek. Its general meaning is to fall away from. An apostate is one who has borne the name of Christian but who now has left the ranks of Christians. He may become an avowed enemy of the Cross or the defection may be secret. Such an one in our judgment never experienced the saving grace of God and has become antichristian. It seems doubtful from Hebrews 6:4-6 whether such an one ever would repent and be saved.

### SALVATION BELIEFS

F. A. D. East Liverpool, O.

**Questions:** Can a man believe in Jesus Christ as Saviour who rejects the Bible teaching that God created man in His own image? Can a man experience salvation or the grace of regeneration who denies that man is a special creation of God according to Genesis?

**Answer:** While belief in the Bible as the Word of God includes the account of the creation of man in His own image this belief is not essential to salvation. The experience of salvation through regeneration or a new creation depends solely upon our belief in Jesus Christ as our personal Saviour. Personal belief in Jesus Christ as the one who has power to re-create those who are "dead in trespasses and sins" is the only essential requisite to regeneration.

### THE CERTAINTY OF GOD'S PROMISES

M. J. Oakdale, Ia.

**Questions:** Is it true that whatever God says will come to pass? Does the promise in Matthew 18:19, 20 still hold good? Several years ago two friends claimed this promise for me but I did not get well. I hope I have not lost out on all the good God has for me in this life. Can you tell me of any people receiving promises and losing out?

**Answer:** God is not man to promise rashly. Matthew 18:19, 20 still holds good but the will of God underlies that promise as it does all others. The agreement of two disciples must be first of all in agreement with the will of God concerning the request they make of God. Many people have experienced healing of the body as the result of united prayer. Others have not been healed notwithstanding prayer on their behalf. In your

case it evidently was not God's will. He has seen best to allow you to glorify Him in some other way. Hence you have not necessarily "lost out" in this respect. God has greater things to give in this life than health and prosperity. You can "lose out" only by not realizing this fact in your personal experience.

### BRIEF MENTION

W. F. G., Arlington, Wis.

Yes: The "International Bible Association" is "Millennial Dawnism" and "Russellism" under another name.

A. V. T. C. Mountian Side, Ala.

The age of the world must be dated from Creation not from the Flood. The name of the Chicago packer which you request is J. Ogden Armour.

H. K. G., South Bend, Ind.

In the December issue (p. 728) an error occurred through the capitalization of the word "Word." The reference was to the word "sprinkle," and not to the Word of God.

N. M. A., Brownsville, Pa.

John 4:21 means that the time would come when there would be no centralized or exclusive place for the worship of the Father. The reference is to the Christian dispensation in which we are now living. This involved the destruction of the Temple at Jerusalem.

R. S. Moorestown, N. J.

When the term "Mason" refers to a secret order it means a "Freemason." Yes; it is possible for a Christian to be a Mason unless he is obliged to take oaths contrary to the spirit of Christ, or, unless such membership will interfere in any way with his obligations and privileges as a Christian.

C. F. S., Memphis, Tenn.

That the second chapter of Genesis is the beginning of a new dispensation, and that Cain married one of the preceding dispensation, are interesting opinions, but in our judgment, lack sufficient proof.

Melchizedek was not Christ, but only a type of Christ. The phrase "without beginning of days or end of years" may be interpreted as having no recorded genealogy. He appears upon the scene of history suddenly, and as suddenly disappears. But he is referred to as a "man," and the account in Genesis never intimates that he is anything more. He was both a priest and a king, and as such a perfect type of Christ.

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J. R. A., Rochester, Minn.

The name "Dan" evidently did not fasten itself to the place until the later date (Judges 18:29). A plausible explanation has been given to this effect: The older and obsolete name Laish was gradually superseded by the name Dan in the frequent transcriptions of the Pentateuch.

A. R. S., Port Townsend, Wash.

You are in error in supposing that there are any contrary teachings in the faculty of the Moody Bible Institute concerning the baptism of the Holy Ghost. All the teachers are a unit in endorsing the editorial in the November issue of the MONTHLY on Mrs. McPherson and her work, so far as that subject is concerned.

The writer to whom you refer as holding a different view has not been officially connected with the Institute for many years.

J. K. B., Alton, Ill.

The statement of the teachings of Russellism sent by you is remarkable for its omissions. Russellism denies the trinity of the Godhead, and teaches that Christ was merely a created angel, that He did not possess both a divine and a human nature, that His atonement does not guarantee eternal life, and that He never arose from the dead. Russellism also denies the personality of the Holy Spirit, offers a second chance during the millennium for the unsaved, and teaches the annihilation of the wicked after the millennium.

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## International Sunday-school Lessons

P. B. Fitzwater

February 12

### Elisha and the Shunammite Woman 2 Kings 4:8-37

Golden Text: "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."—John 5:25.

#### I. The Shunammite's Hospitality to Elisha (vv. 8-11).

1. Its Occasion (v. 8). A wealthy woman of Shunem observing that Elisha passed continually by her house in his journeys, was moved with compassion toward him. She perceived that he was a man of God and was called upon to deny himself of many things. She determined according to her ability to supply his needs. This is a beautiful picture of how a little thoughtfulness on the part of those who have this world's goods may encourage and help God's ministers as they go about their duties.

2. Its Nature (vv. 8-11). (1) "She constrained him to eat bread" (vv. 8, 9). As a result of her earnest entreaty, as often as he passed by her house he turned in to eat bread. This hearty welcome was accorded to him because he was God's prophet. She received a prophet in the name of a prophet. (2) She fitted up a room for him (vv. 10, 11). She equipped this room with the necessary furniture to make it comfortable for the prophet—a bed, a chair, a table and a candle. Whenever he saw fit to occupy this room it was at his disposal.

#### II. Elisha Endeavors to Repay Her Kindness (vv. 12-17).

Elisha was most grateful to his hostess for her great generosity. He desired to do something for her kindness.

1. He Offers to Ask a Favor from the King or Head of the Army (v. 13). This offer implies that Elisha had influence at the royal court. The woman's reply shows her truly to be a great woman. She did not desire to change the calm and quiet of her home for a place even in the royal court. Her answer also shows that her motive in extending generosity to the prophet was entirely unselfish, purely because he was God's prophet.

2. Elisha Announces the Giving of a Son to Her (vv. 16, 17). Through inquiry of Gehazi it was discovered that this woman was childless. Among the people of that day, for a woman to be childless was considered to be a great misfortune. So the prophet made known to her that in about a year from that time she should experience the joy of motherhood, pressing her son to her bosom.

#### III. The Coming of Son to the Shunammite's Home (vv. 18-21).

The child which brought joy to her

home was suddenly taken away. How many homes are like this! Scarcely do we begin to enjoy life until death enters and snatches away some loved one! This child had grown large enough to accompany his father to the field. The cause of his death was probably sunstroke, for the heat of the sun at harvest time in this country is very intense. When the boy complained of his head the father sent him home to his mother, the natural thing to do. By noon the child died and the mother laid it upon the bed of the man of God. Faith prompted her to do this. She did not make preparation for burial, but for restoration to life (Heb. 11:35).

#### IV. The Mother Goes to Elisha (vv. 22-28).

When one is in trouble or sorrow the best place to go is to the man of God who is able to give counsel and comfort. Happy is the one who in the days of prosperity and sunshine has so related himself to God and His prophets that he can have help and sympathy in time of trouble. Elisha was just such a friend. He had a kindly heart. At the sight of this woman in trouble, even before she came to him he sent his servant to make inquiry as to her trouble. We should not wait for some one to thrust their troubles upon us, but should help unsolicited.

1. She Took Hold of Elisha's Feet (v. 27). This was the eastern way of enforcing a petition. Gehazi attempted to thrust her away, but the prophet forbade him. She passed by Gehazi and would not make known her grief to him. There are persons today like Gehazi to whom we can not open our hearts in time of trouble. She would not be content with the servant when the master could be reached. No one today is really content until he finds Jesus the Master.

2. She Chided the Prophet (v. 28). "Did I desire a son?" This implies that it would have been better not to have had a child than to have lost him so soon. Many times we are tempted to feel that way when our loved ones are taken from us. "'Tis better to have loved and lost than never to have loved at all."

#### V. The Child Restored (vv. 29-37).

1. Gehazi's Fruitless Errand (vv. 29-31). He hurried away and placed the prophet's staff upon the child's face, but it did not revive. Perhaps the fault lay in Gehazi—his lack of faith. The woman seemed to perceive his lack; she would not trust him. She would not go until Elisha was willing to go along. This fruitless errand of Gehazi shows the worthlessness of the forms of religion when used by those who have no faith.

2. Elisha's Efficient Service (vv. 32-37). He went to the house where the

dead child was. (1) He prayed (v. 33). He knew that no one but God could help, so he closed the door, shutting all others out. Our service to men should be preceded by prayer. (2) He stretched himself upon the child (v. 34). He brought his warm body into touch with the cold body of the child. God blesses and saves through the warm touch of those who are in touch with him. After we pray we should get into actual touch with those dead in trespasses and sin.

### February 19 Elisha and Naaman the Syrian 2 Kings 5:1-15

Golden Text: "Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases."—Psalm 103:2, 3.

#### I. Naaman's Fatal Defect (v. 1).

He was a great man, but a leper. He was held in high esteem by the king, because through him the Syrians had been delivered from their enemies. He was not only a capable general, but a very brave man. Every unregenerate man, regardless of his gifts and possessions has this one fatal defect. He may be a mighty warrior, a great orator, a gifted writer, a man of profound learning, an honorable statesman, but if he is an unbeliever in Christ he is a lost sinner—a leper. Leprosy is a type of sin. Note its characteristics:

1. Loathsome.
2. Hereditary. Sin passed upon all by the law of heredity.
3. Infectious. Sin not only passes from parents to children, but from one person to another through contact.
4. Separating. The leper, by the laws of God was to be separated from others. Sin will eventually separate men from all holy beings and heaven.
5. Destructive. Those who are lepers are doomed. So the sinner, unless he is brought in touch with the Saviour.
6. Deceitful. One may be leprous long before it is known. So despite the culture and refinement of men and women and their altruistic service, unless the grace of God has accomplished regeneration, all are sinners.
7. Incurable by Man. Human ingenuity has found no remedy for sin. Education, social betterment, etc., have been tried and found wanting. Just as a cure was found for Naaman's leprosy, so an adequate remedy has been provided in Christ.

#### II. The Faithful Witness (vv. 2-4).

This was a Jewish maid who had been captured by marauding Syrian bands who made frequent incursions into Israel's land for the purpose of plunder. She possessed a fine spirit. Though she was the victim of a great wrong, she was not bitter against her captors. She, no doubt, was lonely and homesick and perhaps frightened, but she trusted God for her keeping and was thoughtful to do good. Many times even children are placed in positions of hardship and suffering, but



if they trust in God and are faithful to Him they can do good. Wherever we are, let us believe that we are in His will and strive to do good. This Jewish maid pointed out to this great man the One who could heal him. Many are the persons who have been pointed to Christ as the Healer of souls, by children.

### III. Naaman Seeking the Healer (vv. 5-9).

As to who took the initiative, Naaman or the king, we cannot be sure, but action seems to have been immediate.

1. He goes with a letter of introduction and great gifts (v. 5). In the East, valuable gifts are taken along when in quest of some favor. In this case the value was perhaps \$80,000. This shows with what esteem Naaman was held by the king.

2. He Goes to the Wrong Place (vv. 6, 7). The maid did not suggest that if Naaman would be with the king he would be recovered of his leprosy, but with the prophet of God. The king was powerful, but he could not cure Naaman's leprosy. Neither the king's power nor Naaman's money could avail anything in this case. The world's dictum that money will do anything is utterly wrong and untrue when applied to things of the Spirit. The Prophet of God can bring greater blessings than kings and rich men. Elisha had more power than the king.

3. Naaman at the Door of Elisha (vv. 8, 9). Elisha, upon learning of the king's embarrassment sent to him saying, "Let him come now to me." Naaman appeared before Elisha's door in great splendor. He did not come as a suppliant, but as one who could pay a goodly sum for healing. He wishes to be understood as not belonging to the common herd.

### IV. Naaman Healed (vv. 10-15).

1. Elisha's Message (v. 10). Go wash in Jordan seven times.

2. Naaman's Anger (vv. 11, 12). He thought that Elisha should have shown deference to him. People today think that their rank and wealth entitle them to different treatment by God. They turn away from the humble way of the Cross, God's method of salvation. Many fly into a rage when brought face to face with the truth. Rich and poor, high and low, are alike in God's sight. All must acknowledge the name of Christ (Acts 4:12). Reasonings of the flesh must be supplanted by the obedience of faith.

3. Naaman's obedience (vv. 13, 14). Through the earnest entreaty of his servants his pride and prejudice were overcome, and he did what the prophet commanded. The result of his obedience was that his flesh "came again as the flesh of a little child."

4. Naaman Acknowledges Jehovah (v. 15). After his cleansing he came again to the prophet and said, "Now I know that there is no God in all the earth, but in Israel." The vital point of teaching in this lesson is how nearly Naaman missed being healed. The three enemies which almost kept him from being healed

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were: (1) Pride (v. 11). He was insulted because the man of God did not come out to such a distinguished man as he. (2) Preconceived opinion (v. 11)—"I thought." Many sinners procrastinate because they have preconceived opinion as to how God ought to save. (3) Prejudice (v. 12). Rivers of Damascus are better than Jordan. Countless thousands are lost by these enemies. God has provided only one way to save men from their sins—the way of the Cross.

### February 26 Elisha's Heavenly Defenders 2 Kings 6:8-23

Golden Text: "The angel of the Lord encampeth round about them that fear him, and delivereth them."—Psalm 34:7.

The Syrian king made war against Israel, even though a great favor had recently been given to the Syrians by the healing of Naaman. But blessings and kindnesses are soon forgotten.

#### I. The Syrian King Sorely Troubled (vv. 8-12).

1. The King's Plan (v. 8). The king was directing the warfare against Israel. The method was a kind of guerilla warfare—armed bands made incursions into the enemy's territory. He determined as to where camps should be located so as to intercept Israel's army. His plan was clever, but his great mistake was that he left God out of His calculations. There is one place where all plans and movements

are known. "All things are naked and open unto the eyes of him with whom we have to do" (Heb. 4:13).

2. The Enemy's Movements Disclosed (v. 9). The man of God knowing the enemy's movements was able to tell his king about them. Elisha's advice was more than a match for the wily plans of the shrewd Benhadad. Israel's safety lay more in the man of God than in her warriors. How little a community or a nation realizes its debt of gratitude to God's prophets who dwell within its borders!

3. The King of Israel Heeded Elisha's Word (v. 10). This was true wisdom. By obeying the prophet's words he saved himself and army many times. Those who are truly wise heed the divine warnings. Great blessings would come to men if they would heed the warnings of Scripture. Many lives are wrecked because of disobedience to God's commands.

4. The Syrian King's Perplexity (vv. 11, 12). In his perplexity he assembled his servants and demanded that the traitor be made known. He believed that some were playing into the hands of the enemy, therefore he would put an end to the treachery. This was denied, and one of his servants declared that the King's movements were reported by Elisha the prophet, even telling to the king of Israel what Benhadad spake in his bedchamber. Benhadad was worried, not because of his sins, but because his plans miscarried.

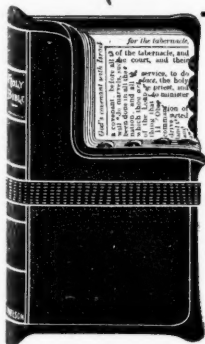
#### II. The Syrian King Tries to Trap Elisha (vv. 13-18).

1. He sent an army to capture him (vv. 13, 14). Upon learning that Elisha was making known his actions, he determined to put an end to the matter by trapping him and making him a prisoner. How foolish to put human cunning against divine wisdom. Horses or chariots are useless when God is against us. God's purposes cannot be thwarted. "If God be for us, who can be against us?"

2. Elisha's Servant Frightened (v. 15). When he awoke one morning he saw that an armed host was encamping about the city. Viewed from the human standpoint, we do not wonder that he was affrighted.

3. Elisha's Encouragement (v. 16). He assured his servant that though they were surrounded by the Syrian army, that there was a mightier host of heavenly defenders round about them. Elisha did not shut his eyes to the real danger, but looked to the helpers of God watching about them.

4. Elisha's Prayer (v. 17). He asked that the Lord would open the eyes of his servant so as to see spiritual things. When the Lord opened the eyes of the young man he saw that "the mountain was full of horses and chariots of fire round about Elisha." Round about us all the while are angels guarding us from danger. The reason we do not see them is that we lack spiritual sight. Christ, our Defender, is nearer than hands and



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feet. Let us trust Him. True religion is a belief in the supernatural. Lord open our eyes! The Holy Spirit is a reality and is ever with us.

5. The Syrians Smitten with Blindness (v. 18). The same God who opened the eyes of the young man, blinded the eyes of the Syrians. God deals with men according to their moral attitude. When men will not have the light, God sends darkness.

### III. The Syrian Army Trapped (vv. 19-23).

The would-be trappers are now trapped.

1. Army Led by the Man Sought by Them (vv. 19, 20). Elisha led them to Samaria and asked the Lord to open their eyes. When their eyes were open they saw the man whom they sought, but not at the place where they sought him. Instead of seeing him at Dothan as they expected, they saw him in Samaria.

2. The Generous Treatment of the Syrians (vv. 21-23). The king of Israel wanted to smite the captives, but Elisha forbade him and ordered instead that they should be fed and sent back to their master.

3. Peace between the Nations (v. 23). The mercy shown to the Syrians had such a profound effect upon them that they came no more to make war upon Israel. What a fine thing it would have such humanity shown today!

### March 5

#### Jehovah's Mercy to a Heathen City Jonah 3:1-10

Golden Text: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isaiah 55:7.

That the book of Jonah is historical we believe for the following reasons: First, its record and use in the Scriptures; that the writers of the Bible intended the impression of its historicity is without the shadow of a doubt; the suggestion that it is a parable is absolutely gratuitous. Secondly, the unbroken testimony of tradition among the Jews is that it is historic. Thirdly, the testimony of Jesus Christ (Matt. 12:39-41).

#### I. Jonah's Second Commission (vv. 1, 2).

When called the first time to go to Nineveh, he found the task too great for him. The man called to do foreign mission work was fleeing in the opposite direction. We should, however, be slow to criticize him, for who of us would have done better under the circumstances? The real reason he did not desire to go was that he was afraid that they would repent, and he knew if they did, God's mercy would be extended to them (4:2). He did not want Nineveh saved. For his unfaithfulness, he was chastised. He repented and God restored his commission. How many of us have run away from duty because it was distasteful! May we like Jonah hear the word of the Lord the

second time! Though we like him have dishonorably failed, may we thank God for the second chance and meekly and eagerly avail ourselves of it. The Lord said to him, "Preach the preaching that I bid thee" (v. 2). God knows how He wants His work done, therefore He gave just the message which He desired to have proclaimed to the lost world. Happy is the missionary, minister, Sunday-school teacher, who preaches God's Word just as He gave it. God does not ask us to defend His Word, but to preach it. This should be done energetically and immediately without addition or change.

#### II. Jonah's Preaching (vv. 3, 4).

Jonah's experience made him willing to go at God's bidding, to render glad and free obedience.

1. His Field (v. 3). "Nineveh was an exceeding great city." Not only was the city large, but its inhabitants were noted for their cruelty. For a lonely Jew to undertake such a task was very trying. Jonah had learned that God knows best and that when He commands the best thing to do is to obey.

2. His Message (v. 4). "Yet forty days and Nineveh shall be overthrown." This means that forty days were given by God for repentance ere the judgment would fall. God is long-suffering, not willing that any should perish, but that all should repent (2 Pet. 3:9). Jonah's message beautifully represents God's heart in His dealing with sinners. Though He is merciful, yet there is a limitation to it. He says, "Yet forty days."

#### III. The Repentance of Nineveh (vv. 5-10).

1. They Believed God (v. 5). They believed that God was speaking to them through the prophet about their sins and the impending judgment. It is folly to sneer at the coming judgment, for God has spoken it. What He says shall come to pass.

2. They Proclaimed a Fast (vv. 5-8). The king and people joined sincerely in this movement. The call was for them to turn away from their sins. Their penitence was genuine, for they not merely put on sackcloth, the visible sign of

mourning, but they cried to God (v. 8). In order to enjoy God's great mercy there must be deep repentance and sincere turning to God.

3. They Reasoned that God would Repent (v. 9). Though they had no assurance that God would have mercy, yet they reasoned that the sending of a prophet and the giving of a time before the fall of doom, implied that God would be merciful if they repented. They were wise in so doing. We know today that God will have mercy if we repent (Acts 3:19). What utter folly to go on in sin in the face of the assurance that God will judge.

5. God's Mercy Shown (v. 10). "God saw their works that they turned from their evil way." God's eye is omniscient. No one has ever wept over sin unnoticed by God. God rejoices when a sinner repents (Luke 15:10).

In the Book of Jonah we have portrayed the typical history of Israel:

"1. Jonah was called to a world mission, and so was Israel.

"2. Jonah at first refused compliance with the divine purpose and plan, and so did Israel.

"3. Jonah was punished by being cast into the sea, and so was Israel by being dispersed among the nations.

"4. Jonah was not lost, but rather especially preserved during this part of his experience. Israel is not being assimilated by the nations, but is being kept for God.

"5. Jonah repentant and cast out by the fish, is restored to life and action again. Israel repentant and cast out by the nations shall be restored to her former national position.

"6. Jonah, obedient, goes upon his mission to Nineveh. Israel obedient, shall ultimately engage in her original mission to the world.

"7. Jonah is successful in that his message is acted upon to the salvation of Nineveh. Israel shall be blessed in that she shall be used to the conversion of the whole world."—Dr. Gray's Commentary.

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## Missionary Department

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**"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."**—Romans 1:16.

We are not to understand Paul's words "I am not ashamed" as being merely apologetic. Far from this; they express in negative form, the great apostle's exultant confidence in the gospel as the sure and sufficient and *only* means of salvation for men, Jew and Gentile alike. For this gospel has in it what all other religious propaganda lacks, namely, *power*—supernatural, divine power to change men. Paul spoke out of personal experience, for that gospel had changed him—wonderfully, radically, completely so. And he had seen it change others also under his own preaching—Lydia, Timothy, the Philippian jailor, the demon-possessed damsel, the bigoted Jew, the heathen idolater, yea, multitudes of every sort and condition. He gloried, therefore, in this gospel. He could not but preach it, in season and out of season. It was the only saving message, the only thing worthwhile.

And such it still is. It has proved its power, times without number, in every land and race, under every conceivable condition, to deliver men from the foulest depths of sin and from hopeless despair, and to make of them "new creatures in Christ Jesus." What folly, then, to waste time and effort on any other message or means, when we have such a gospel to offer! How criminal to forsake this old and tried gospel of atonement for sin, of the cleansing blood, of the regenerating Spirit, which has over and over again been proved to be "the power of God unto salvation to every one that believeth," and to substitute for it the hollow and powerless "gospel" of ethical culture, social service, moral reform, or anything else! It is surely like offering a stone in place of bread to a hungry soul, or withholding the specific and only remedy to a dying man and dosing him with the worthless panacea of some quack. May God defeat the subtle efforts of the enemy to substitute "another gospel" on the mission fields today for the true and only gospel of Christ's saving grace and power!

### A FITTING MISSIONARY EMBLEM

The emblem of the Moravians under Count Zinzendorf consisted of a lamb on a crimson ground, with the cross of resurrection and a banner of triumph, and with the motto: "*Vicit agnus noster; eum sequamur*"—"Our Lamb has conquered; let us follow Him."

FEBRUARY, 1922

### TIDINGS FROM THE FIELD More Converts at Ongole

Ongole is the station of the Telugu Baptist Mission in South India where the memorable revival occurred in 1878, and 10,000 converts were baptized within one year. The blessing of God continues, and the work of the Ongole field has trebled during the last twenty years.

Among those baptized last April were twelve young men from the high caste Sudras, with the consent of their parents. These were all students in the mission school. It was expected that they would encounter persecution from their caste relatives as they returned to their Hindu



**The Difference the Gospel Makes**

Here is an illustration of the striking contrast between heathenism and the gospel. The man on the left is one of the five or six million "Sadhus" or "holy men" of the Hindu religion in India, who wander about, practically naked, as religious mendicants seeking merit. The man on the right is a trophy of the Saviour's grace and power, and now an earnest gospel witness and soul-winner.

homes for vacation. But this was not the case, and they came back to school full of Christian zeal, and praising God that their testimony had been received without opposition. This marks a tremendous advance step, and fervent prayer is asked for the conversion of the great middle class—the Sudras.

### Doors Waiting to be Entered

Mr. and Mrs. W. K. Norton, who with a staff of native workers are carrying on evangelistic work among the multi-

tudes of pilgrims in India, with headquarters at Benares, have just published a list of forty-five important places in North India, all without gospel work, which they long to enter, as workers and means are provided.

### Penetrating New Regions

One of the few societies which are making earnest efforts to reach the neglected savage Indians of South America is the Inland South America Missionary Union. It has several base stations in N. E. Argentina, three stations among the Guarani Indians of Paraguay, as well as a Bible school for training native workers. But its ultimate objective is the great interior Brazilian state of Matto Grosso. This state is more than four times the size of the British Isles, and is the center of a territory 800,000 square miles in extent, equal in area to France, Spain, Norway, Sweden and Japan combined, where dwell many tribes of savage Indians hitherto untouched by missionary effort. Here is the very heart of the unoccupied field and the unfinished task of missions in South America. Two points alone within Matto Grosso have been occupied, namely, Bananal in the extreme Southeast, by the I. S. A. M. U., and Cuyabá, 700 miles farther north, by the American Presbyterian Mission.

In 1919, Rev. John Hay, Director of the I. S. A. M. U., and his son Alex. R. Hay, made an eventful journey of investigation inland from Cuyabá, among the Bororo Indians. It was a journey fraught with many dangers and difficulties, but attended with much blessing and encouragement; and plans are now laid for an advance into this remote region early in 1922, as the Lord may enable them.

During a recent visit to America these devoted men laid the claims of this great neglected region, and the plans for the proposed advance into it, before Christian conferences and Bible training schools from coast to coast. Many Christians were stirred to prayerful and practical interest themselves, and a number of young men offered as candidates for that field and project. The dangers and difficulties were faithfully pointed out, including the great distances involved, the hardships of interior travel, the unhealthy climate, the hostility of some of the tribes and also of the unscrupulous rubber gatherers and certain unfriendly Brazilian officials. But the divine command and human need admit of no parleying. The delay of these many years has been at an awful cost of souls, and those who now move forward in the will of God can count upon His mighty power working for them and through them and assuring ultimate success. But let it be remembered that the believing and unceasing prayers of God's people, as well as their monetary support are vital factors in the results of this undertaking.

### Revival Fires in Russia

Over against the dark background of suffering and woe, tyranny and massacre, famine and pestilence, which have been the cruel lot of the unfortunate peoples of Russia and the adjacent countries of Eastern Europe during the post-war years of political chaos throughout those parts, come gladdening reports of a great spiritual awakening such as seems to have no parallel at present elsewhere.

From Poland, Jugo-Slavia, the Ukraine, Bulgaria and other Slavic countries besides Russia proper word comes that God is moving wonderfully upon the hearts of multitudes. Gospel meetings are attended by thousands, many converts are being baptized, new churches are being formed, and an unprecedented demand is being made everywhere for Bibles and Testaments, the supply of which has fallen far short. In Czechoslovakia, a nation-wide denouncement of Rome for its part in the downfall of the Czech nation is taking place, and one million Roman Catholics are reported to have turned to Protestantism.

Such a situation, even making allowance for possible exaggeration, and also for factors which may not be truly spiritual, calls for devout thanksgiving to God. At the same time it lays a tremendous responsibility upon the Christians of this land to co-operate effectively by prayer and practical support of the missionary agencies at work, to the end that this signal and gracious visitation of God in eastern Europe may continue, and that it may issue in a great harvest of genuinely saved souls. Prayer should also be made that this revival movement may spread westward to the other needy lands of Europe and even beyond.

### Newspaper Evangelism in Japan

This is a new form of missionary effort recently adopted, and already it gives evidence of being much used of God. It consists of publishing systematic series of gospel messages in the daily newspapers as paid advertisements, accompanying these with invitations to interested readers to correspond or call for an interview regarding anything they should like to have further explained, or to write for free tracts or for books kept for loan. This method is peculiarly adaptable in Japan, where newspapers abound and are very widely read, and yet eighty per cent of the population are said not to have heard the gospel.

This newspaper work has been inaugurated by Rev. Albertus Pieters, under the auspices of the Federation of Christian Missions, and is supported by donations from the various mission Boards and from individuals.

In his third circular letter, dated November 15, Mr. Pieters tells of a series of articles running through September and October in two dailies published in Fukuoka, with a combined circulation of 350,000. Many hundreds of applications for literature had already been received, and a large number of

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How One Woman Solved the Money Problem

NOTE—This is the story of "Eva Dean." In its brief way it presents the story of hundreds of other women who, in the fascinating way described, have been able to provide themselves with the extra money which slender incomes so often cannot afford. If it shall have shown the way to happiness to but one woman, instead of hundreds who will respond, it will have served its purpose.

WAS this Eva Dean? I could scarcely believe my eyes. A miracle had happened in only a few short months. The prosperous looking, handsomely gowned woman before me was indeed my friend, Eva Dean. But what a transformation! I knew that she had been very hard up and with only her husband's limited earnings on which to depend. Then, too, I had heard about some serious financial trouble the Deans had while I was away. Yet, here she was, at a time when work was scarce and wages getting lower and lower, well dressed, happy as a lark, and with a smile of contentment on a face which showed not a trace of the hardship I knew she had endured.

She must have read the question in my eyes and, as we entered her beautifully furnished home she had told me the whole story. "This is it," she said with pride, "the Gearhart Knitter, which has helped me out of my trouble and made me one of the happiest women on earth. Every day I devote a little of my time to knitting the Famous Allwear Standard Hosiery."

"You know my circumstances a few months back. I was almost desperate. I thought of sewing, washing, working out,—anything to overcome that terrible need for money. Finally I learned that the Gearhart Company of Clearfield, Pa., wanted women to do machine knitting at home. They said the work was easy and that they would pay me generously for every pair of standard Allwear Hosiery I could send them. They offered me a three year contract and as I found them to be a very reliable, long established company with bank references and hundreds of satisfied home

workers, I promptly decided to send the moderate amount required to secure the knitter and start in making money.

"It has proved a really delightful and restful occupation for me. It has turned my spare moments into golden hours. You see for yourself what I have gained, happiness at home, new clothes, things for the children, and money in the bank.

"The Gearhart Knitter and the wool to make the hosiery came together and I got busy right away, nothing difficult about it, no special training necessary,—so easy in fact that my husband and the children often help me.

"Let me tell you, those checks from the Gearhart people came in mighty handy—and, one after another they arrived, as fast as I could send them the beautiful knitted Allwear Hosiery."

The story of Eva Dean was finished, and then I was treated to the surprise of my life. With a few simple movements she had the Gearhart Knitter started, and at the bottom there appeared a lovely knitted sock of wonderful quality.

No wonder the Gearhart Knitter is known as the standard knitter, the fastest, most complete and reliable knitter made! No wonder the Gearhart home industry has so many happy, contented women!

My heart goes out to the woman struggling to make ends meet and to her I say, "Write to the Gearhart Knitting Machine Company of Clearfield, Pa., right away. Get a Gearhart Knitter. Knit all the Allwear Hosiery you have time for and accept the liberal pay checks which they will send you for the pleasantest, nicest home work imaginable."

### FREE BOOKLET

Particulars of the Gearhart Knitting Company's Allwear Hosiery Home Industry Plan will be sent on request. Write for their Profit Guide Book and samples of knitting free.

GEARHART KNITTING MACHINE CO.  
Dept. M. B. I. 12 Clearfield, Pa.

inquirers dealt with either by letter or as personal callers. Two baptisms also had been reported by missionaries as a direct result of these articles.

### NOT FORGOTTEN!

It is just a little postcard  
I am sending you today  
Just to show you're not forgotten  
Though you are so far away.

So God sends to us a message  
Which is just as plain to see.  
In His word we find it written  
"Thou shalt not forgotten be!"  
Mrs. A. R. Perham.

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# For Sermon and Scrap Book

William Norton

## THE DIVINE GOSPEL

Romans 1:1-5

- I. Its divine origin—"The gospel of God" (v. 1).
- II. Divinely promised—"He (God) hath promised" (v. 2).
- III. Through divinely appointed men—"Through his prophets" (v. 2).
- IV. In a divine Book—"Holy scriptures" (v. 2).
- V. Centered in a divine person—"Jesus Christ" (v. 3).
- VI. Resulting in a divine salvation—"We have received grace" (v. 5).
- VII. And a divine commission—"And apostleship" (v. 5).

—G. A. Swanson.

## WALKING WITH AND BEFORE GOD

*Enoch walked with God* (Gen. 5:22, Heb. 11:5).

*Noah walked with God* (Gen. 6:9).  
To Abraham God said, "*Walk before me, and be thou perfect*" (Gen. 17:1, margin: 24:40).

"If we walk in the light, as he is in the light, we have fellowship one with another." Fellowship with God as we seek to walk with Him (1 John 1:3, 7).

The Lord Jesus said of those who were faithful amid all the deadness in the Church at Sardis, "They shall walk *with me in white*," and He graciously adds, "for they are worthy" (Rev. 3:4). May we walk with Him now, by His grace  
—*Thoughts from the Word of God.*

## LIBERTY

Galatians 4:24-31

- Christ proclaims Luke 4:18  
We have in Christ Jesus Gal. 2:4.  
Where the Spirit of the Lord is 2 Cor. 3:17.  
We are called unto Gal. 5:13.  
We are to walk at Ps. 119:45.  
We are to look into James 1:25.  
We are to continue in James 1:25.  
We are to stand fast in Gal. 5:1.  
We are to enter into the holiest with (marg.) Heb. 10:19  
Not to allow it to be a stumbling-block 1 Cor. 8:9; 10:29  
Not to use it for an occasion to the flesh Gal. 5:13.  
Not to use it for a cloak of maliciousness 1 Pet. 2:16.  
We shall be judged by the law of James 2:12.  
The perfect law of James 1:25.  
Beware of liberty falsely promised 2 Pet. 2:19.  
The glorious liberty of the children of God Rom. 8:21.

—Notes for Bible Study.

## THE PARABLE OF THE LOST SHEEP

Luke 15:3-6

- I. A Sad Discovery—"one lost."
- II. A Loving Purpose—"leave the ninety and nine, and go after the lost one."
- III. A Persistent Search—"till he find it."
- IV. A Joyful Finding—"rejoicing."
- V. A Restful Journey—"layeth it on his shoulder."

—J. J. Ehrstein.

## THREE LIFE SECRETS

Psalms 25:14

1. *The Secret of Safety.* The Blood. Ex. 12:13. Lev. 17:11; Matt. 26:28; 1 Pet. 1:18, 19; Heb. 9:22; Rev. 12:11.
2. *The Secret of Assurance.* The Word. 1 John 5:13; John 5:24; 20:31; 3:33. Num. 23:19; Ps. 119:89; Luke 21:33; 2 Tim. 1:12; John 10:27-29.
3. *The Secret of Lasting Joy.* Obedience. John 15:9-11; Isa. 1:18, 19; 1 Sam. 15:22, 23. Disobedience forfeits joy. Ps. 51:12. Here is a life motto. John 2:5; Amos 3:3. Conscious manifested presence of God gives joy. Heb. 3:17, 18; Heb. 12:29.—Robert L. Layfield

## THE SERVANT OF THE LORD

**His Call.** "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2).

**His Director.** "Being sent forth by the Holy Ghost" (Acts 13:4).

**His Sphere.** "Wherever directed of the Lord" (Acts 8:26).

**His Guarantor.** "My God shall supply all your need" (Phil. 4:19).

**His Ambition.** "To preach the gospel in the regions beyond" (2 Cor. 10:16).

**His Responsibility.** To study to show himself approved of God (2 Tim. 2:15).

**His Joy.** To spend and be spent on behalf of others (2 Cor. 12:15).

**What He Must Be Prepared for in Perilous Times of the Last Days**

**From World.** Persecution (2 Tim. 3:11).

**From Satan.** Opposition (2 Tim. 4:15).

**From Lukewarm Believers.** Neglect (2 Tim. 1:15).

**From Fellow-Helpers.** Forsaking (2 Tim. 4:10).

**What He Will Have to Sustain Him**

The Assurance of his call (2 Tim. 1:1).  
The Power of the Holy Spirit (2 Tim. 1:14).

The God-breathed Scriptures (2 Tim. 3:16).

The Presence of the Lord (2 Tim. 4:17).

The Certainty of Reward (2 Tim. 4:8).—F. A. Glover, in *The Witness*.

## "NOT DEAD, BUT SLEEPING"

John 11:11

- I. The Day of Life:
  1. One of toil.
  2. One of trial.
  3. One of weariness.
- II. The Night of Life:
  1. Rest from toil.
  2. Peace after trial.
  3. Refreshment after weariness.

—J. J. Ehrstein.

## SEVEN "GET TOGETHERS"

1. Crucified together with Christ (Gal. 2:20);
2. Dead together with Christ (Col. 2:29);
3. Buried together with Christ (Rom. 6:4);
4. Quickened together with Christ (Eph. 2:5);
5. Raised together with Christ (Col. 3:1);
6. Sufferers together with Christ (Rom. 8:17);
7. Glorified together with Christ (Rom. 8:17).

—Selected.

## OUR POSITION IN CHRIST

2 Peter 1:3, 4

### I. We are Subjects of His Divine Call.

1. The call to Adam. Gen. 3:9.
2. The call to Abraham. Gen. 12:1, 2.
3. The call to Moses. Ex. 3:10.
4. The call to the Redeemer. Gen. 3:15.
5. The call to Sinner. Isa. 1:18.

### II. We are Receivers of His Divine Promises.

1. Nature of His promises. John 3:18.
2. Extent of His promises. Rev. 22:17.
3. Value of His promises. 1 Thess. 5:24.

### III. We Are Partakers of His Divine Nature.

1. Given as a seal. Eph. 1:13.
2. Given as a guide. John 16:13, 14.
3. Given as power. Luke 24:49.

### IV. We Have Escaped His Divine Judgment.

1. The penalty of His judgment. Rom. 6:23.
2. The place of His judgment. Isa. 53; Heb. 9:27-29.
3. The Scope of His judgment. Rom. 14:12, Rev. 20:12-15.

### V. We Are Heirs of His Divine Glory.

1. The extent of His glory. Isa. 6:3.
2. The duration of His glory. Ps. 104:31.
3. The heirs of His glory. Rom. 8:17.

—G. A. Wertz.



## THE SUNDAY EVENING PROBLEM

### A Symposium

I  
We have never had difficulty with this service. Nor do we emphasize it particularly. Sunday morning's message is primarily for believers; Sunday evening evangelistic.

Gospel music is emphasized, under spiritual leadership. We expound the Scriptures, proclaiming Christ as their pre-eminent theme, depending upon the Spirit to minister salvation and edification. We pray, advertise, welcome strangers.

We aim to present varied and interesting themes, with attractive titles, careful preparation, dispensational discrimination; characteristically avoiding slang, exaggerations, discourtesies, personalities, extreme sensationalism, death-bed stories; endeavoring to establish—never unsettle—the hearers.

Giving the invitation, we do not trap the unsaved by having Christians rise, or otherwise dividing the congregation.

We warn against perversions of Christianity, and contend for the faith. We do not confuse the gospel with politics, social service, humanitarianism, moral reform, or natural religions,—these deal with *sins*—the *fruit*; Christ with *sin*—the *root*. We preach Christ—crucified, glorified, coming again.—Lee Wilfred Ames, pastor Madison Str et Church, Oak Park, Ill.

## WE JOY IN GOD

### Romans 5:11

The Joy of Forgiveness—1 John 1:6; Ps. 32:1.  
The Joy of Access—Rom. 5:2.  
The Joy of Fellowship—1 John 1:3, 7.  
The Joy of Friendship—John 15:14.  
The Joy of Fruitfulness—John 15:4, 5, 8.  
The Joy of Heaven—Rev. 15:3.

—H. C. F.

## HAS SOME ONE SEEN CHRIST IN YOU?

Has some one seen Christ in you today? Christian, look into your heart, I pray; The little things that you've done or said—

Did they accord with the way you prayed?

Have your thoughts been pure, your words been kind?

Have you sought the Saviour's mind?

The world, with a criticising view, Has watched—but did it see Christ in you?

Has some one seen Christ in you today? Christian, look well to your path, I pray. Has it led you close to the Father's throne Farther away from the tempting one?

Your feet on errands of love been bent? Has a wandering soul, with hope born new,

Found the Lord Christ through following you?

Has some one seen Christ in you today?

Christian, look into your life, I pray; There are aching hearts and blighted souls,

Being lost on sin's destructive shoals, And perhaps of Christ their only view May be what of Him they see in you.

Will they see enough to bring hope and cheer?

Look to your light! Does it shine out clear?

Has some one seen Christ in you today? Oh, Christian, be careful, watch and pray; Look up to Jesus in faith, and then Lift up unto Him your fellowmen; On your own strength you cannot rely; There's a fount of grace and strength on high; Go to that fount and your strength renew, And the life of Christ will shine through you.

—Zion's Herald.

## PULPIT AND PEW

### Modes and Mannerisms

The usages of worship properly prohibit any criticism of a preacher by any one of the congregation during the service, and no one likes to tell him of his faults for fear of offending him. Yet a good many suggestions from the pew to the pulpit may be profitably made, and I venture to suggest a few of them.

1. In conducting the service, the first thing is to begin on time. It is not fair to punish the punctual people for the sake of the late comers.

2. In announcing the hymn, give the number distinctly and then repeat it, for fear some one has missed it.

3. Don't mutilate the hymns by omitting some of the verses. The hymns are often better than the sermon, and it takes about as much time to make clear the omissions as to sing them, besides mixing up the congregation.

4. Announce the Scripture reading before you read, and not after. There is no encouragement for people to bring their Bibles and follow the reading unless this is done.

5. When announcing the reading or text, give first the book, then the chapter and verse. The congregation can then be finding the book, while you announce the chapter and verse.

6. When preaching, be sure to make yourself heard. Remember a good many of the people do not hear so well as they used to do, and unless you speak up especially in a large church a good deal of your discourse will be lost.

7. Be natural in all you do, and especially do not drop your voice. This is a fatal habit with a good many preachers.

8. Don't march up and down the platform, but face the people.

9. Let every sermon show plainly the way of salvation, so that any one who is seeking Christ may not miss the way. Give the invitation at every service and don't talk about opening the doors of the church as if the people were crowding against them to get in. They are not—they need inviting.

10. Preach the gospel. The people don't want any science or philosophy; they can get these elsewhere. The gospel is the main issue, and the preacher should never forget this. Magnify Christ.

11. Take cognizance of the temperature and air in the building. The janitor cannot be relied upon for temperature or ventilation. If the room is too hot, have the windows opened while the people stand to sing.

12. Close on time; nothing does more harm than long-drawn-out sermons.

13. In prayer meeting, encourage voluntary prayers. There may be someone who has a burden on his soul, and you will probably not call on him to pray.

14. Don't be finding the hymns during prayer; it looks as if you were not paying much attention to the prayer being offered.—Christian Advocate.

Is there any reason why you should not have faith in God? Has God ever broken His Word? I defy any infidel to come forward and put his finger on any promise God has ever made to man that He has not kept.—D. L. Moody.

Moody Bible Institute Monthly

PHILIPPIANS. IV.

4 Rejoice in the Lord always: and again I say, Rejoice. *For ever.*  
5 Let your moderation be known unto all men. The Lord is at hand.  
6 Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.  
7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.  
8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.  
9 Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you.  
10 But I rejoiced in the Lord greatly, that now at last your care of me is not slackened again; wherein ye were also careful, but ye lacked opportunity.  
11 Not that I speak in respect of want; for I have learned, in whatsoever state I am, therewith to be content.  
12 I know both how to be abased, and I know how to abound: every where, and in all things, I am instructed, both to be full and to be hungry, both to abound and to suffer need.  
13 I can do all things through Christ which strengtheneth me.  
14 Notwithstanding, ye have well done, that ye did communicate with my affliction.  
15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.  
16 For even in Thessalonica ye sent once and again unto my necessity.  
17 Not because I desire a gift; but I desire fruit, that may abound to your glory.  
18 But I have all, and abound; I am full, having received of Epaphroditus the gift of a sweet smell, a sacrifice acceptable, wellpleasing to God.  
19 But my God shall supply all your need, according to his riches in glory by Christ Jesus.  
20 Now unto God our Father be glory for ever and ever. Amen.  
21 Salute every saint in Christ Jesus. The brethren which are with me greet you.  
22 All the saints salute you, chiefly they that are of Caesar's household.  
23 The grace of our Lord Jesus Christ be with you all. Amen.  
It was written to the Philippians from Rome, by Epaphroditus.

Phil 2:19 Trust in the Lord.  
2:20 Receive Him.  
2:21 Rejoice in the Lord.  
2:22 Rejoice in the Lord.  
2:23 Stand fast in the Lord.

Phil 3:10 accomplished in the family of Bethany.  
That I may know Him. Mar-Ma. Lu-10:38.  
The power of His resurrection. Lazarus to 11:44.  
The fellowship of His sufferings. Mary Jo 12:3.

One practical method of Bible-marking which D. L. Moody liked to promote

# The Evangelistic Field

S. A. Woodruff

## SUGGESTIONS TO OUR CORRESPONDENTS:

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

Theodore M. Hofmeister conducted a union tabernacle campaign during January in Norfolk, Va.

Edward L. Jeambey writes: "We held a splendid meeting in Odell, Neb. in October. Are now holding services in Plymouth, Neb., and begin New Year night in Diller, Neb."

Mr. and Mrs. Earl L. Wolslagel, singer and musician, of Asheville, N. C. assisted Rev. Sam P. Martin, Middlesboro, Ky. in a meeting Dec. 4-18, in which there were 180 additions to the Baptist church.

Dr. Oliver E. Williams Party had Mr. Walter A. Maring as baritone soloist in meetings, in November and December, at Casey and Coleta, Ill., with excellent results. At Casey a great quickening was experienced.

Ninety-seven conversions, the Christian people greatly encouraged and the organizing of some new churches, is the report of F. A. Geisenheiner, of Chicago, who has been laboring with Rev. J. W. Nelson near Linn Creek, Mo.

John M. Linden reports having held eleven campaigns during 1921, closing the year with meetings at Centerville, Ia., and Nebraska City, Neb. In January he began a meeting at Owensville, Ind.

D. A. Shannon writes: "We just closed at Ensley, Mich., a fine meeting with Rev. M. F. Rasmussen. We are now having a gracious meeting at Rochester, Mich. The whole city is stirred with deep conviction. William Farnum is pastor here."

C. E. Hillis and wife held a successful revival, closing December 11, in the Oak Street Baptist Church, Burlington, Ia., with 101 persons to confess Christ. Cottage prayer meetings were held in five different homes every morning. O. E. Krueger is pastor.

The Vom Bruch Evangelistic Party held a meeting at Geneseo, Ill. Six churches were in co-operation in the effort. The meetings were held in the armory, seating nearly 2,000. The party next

goes to the First Baptist Church of Waukegan, Ill.

Since September last, the Craig-Weaver Party, consisting of Rev. D. J. Craig and Mr. and Mrs. W. W. Weaver, conducted evangelistic meetings at several points in the Province of Quebec. On January 1 they began at Keady, Ont., and were expecting great things from the Lord.

The Vinaroffs closed a three weeks meeting on December 18 at Lancaster, Pa. assisting the pastor of the St. Paul's Reformed Church. The visible results of the meeting were over fifty conversions. In January they went to Elkhart, Ind.

Clarence M. Keen and wife report a four weeks campaign in the Methodist church at Malvern, Pa. The Lord blessed their ministry with 38 decisions for Christ and 3 young women volunteers for life service. They have been busy all this past Fall in Philadelphia.

L. E. Juhns, pastor of Bethany Presbyterian Church, Des Moines, Ia., reports three weeks meeting in the West End Presbyterian Church of Ottumwa. There was great conviction of sin; about ninety confessed Christ, over half being adults.

E. DeWitt Johnson Party report a glorious victory in their campaign at Monticello, Ind. There were many new converts, many reclaimed, while several hundred persons renewed their consecration to God. They were invited to return.

The Eighth Annual Bible Conference was held in the First Presbyterian Church, Waterloo, Ia., January 8-13, inclusive. Rev. James M. Gray, D. D., of the Moody Bible Institute, was in charge. Rev. John Robertson Macartney D. D. is pastor.

P. P. Bilhorn and W. M. Pieffer were engaged by the Railway Y. M. C. A. and Central Baptist Church, Columbus, O. to lead in an evangelistic campaign Jan. 8-Feb. 5. This is the eighth annual evangelistic campaign of the Columbus Railway Y. M. C. A.

Jack Cardiff writes "Mighty glad to tell you the Lord has blessed us in our last union meeting at Wakeeney, Kan. We closed there Sunday, December 11, and I was with Mr. Sunday at Tulsa, Okla. until December 18. God has blessed us in a wonderful way the past year."

## MONTROSE BIBLE CONFERENCE

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JULY 28—AUGUST 6

DR. R. A. TORREY, Director

Write R. M. Honeyman, Sec., Montrose, Pa.

## The Bible and the Body

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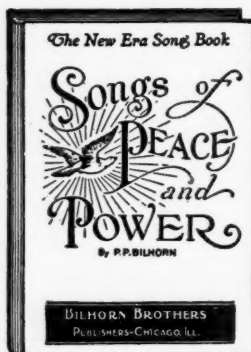


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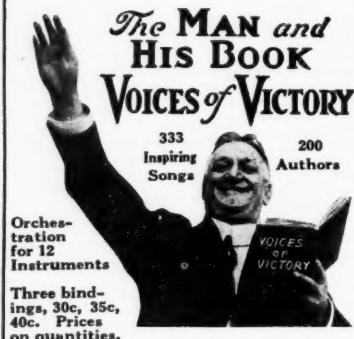
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J. B. McMinn, writes from Center Point, Ia.: "I am just beginning my first meeting of the new year here and the outlook is very promising. A band of good people have been praying for months for this meeting and the results are even now apparent. It is the best spiritual condition I have seen for a long time."

Mr. and Mrs. C. Wiesenbergs, in charge of Washington Heights Mission, 2386 Amsterdam Avenue, New York City, send a program of the dedication service of the mission held December 11. They report having blessed meetings and at the time of writing three souls had been converted. They are located in a needy section of the city where most of the residents are Hebrews and Catholics.

John W. Erskine writes: "I am now in meetings with the Presbyterian church of Tustin, Mich. The pastor, Rev. E. J. Peacock (a former M. B. I. student) rings true to the teaching of the old Book. I am having many calls and there is an indication that some of God's people are awake to present-day conditions and anxious to see souls saved. L. W. Breaw is leading the chorus choir."

The M. E. Taylor-H. L. Fleming Gospel Team closed a meeting at the end of December at Unity, Wis. One hundred and nine accepted Christ as Saviour; among the number were thirty-six men. Forty-six joined the church the last Sunday of the meeting. The success of this meeting no doubt was due to the fact that the pastor not only believed but preached the second coming of our Lord.

Mrs. Ray G. Swartzbaugh recently closed a two weeks Bible evangelistic meeting in the First Presbyterian Church of Clovis, N. M., other denominations affiliating. This was an outgrowth of the Bible classes conducted by her during a union tabernacle campaign of last June in which Mr. Swartzbaugh

also participated. They also recently concluded a campaign with the Slavens Methodist Church at Kansas City, Mo.

Edward R. Dow and party held a successful union campaign at Topeka Ind. which closed Nov. 27. Five churches co-operated in the work. Meetings were held in the opera house and were largely attended. There were 202 professed conversions and several scores of reconsecrations. Dr. Dow next went to Prosser, Wash., where he commenced a union tabernacle campaign December 4.

Clyde Lee Fife wrote from Evansville, Ind.: "God is wonderfully blessing our meeting here. Close here by Christmas and then go to Mt. Sterling, Ill." Mr. Fife enclosed a newspaper clipping reporting an interesting incident in the case of the conversion of a man who cleaned out his cellar, stocked with a large amount of "booze." The man, accompanied by Mr. Fife and another party, emptied it into the river.

Albert Allen Ketchum reports having been engaged in evangelistic work since last August. He is now conducting meetings as a preacher and singing evangelist, and reports the close of a fine meeting in Minburn, Ia., with Rev. A. B. Adams, pastor of the Methodist church. Between fifty and sixty people professed conversion. Nine young women volunteered for definite Christian service.

The Leroy J. Mitchell Evangelistic Party report closing a great year in evangelistic work. Their meetings were in Illinois and Missouri. They report thousands converted, reclaimed and consecrated to the work of the church. George Preston, the converted Irish actor, has been the soloist and director with this party for almost seven years. Mrs. Florence Preston is pianist and women's worker. They started their New Year engagement at Springfield, Ill.

William S. Dixon of Wheaton, Ill. assisted in a meeting in Joliet, Ill., in September. Afterwards he was one of the helpers in a simultaneous campaign in Duluth, Minn., where eight Baptist churches united in four centers at the same time, with outside singers and evangelists. Mr. Dixon next assisted in Ottumwa, Ia., the second campaign in that city in nine months; then at Mt. Pleasant, where he reported the church had not seen such a meeting in its whole history.

Milton S. Rees, after sending in his report for the January MONTHLY concerning his meeting at Everett, Mass. says that since writing interest grew rapidly, and the committee had considered adding another week's services to the meetings, with two meetings every night and four or five on Sunday.

Many young women, as well as men of all ages were among the converts. This is Mr. Rees' fourteenth union evangelistic campaign in Greater Boston in twelve years.

## FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Berge Sisters—From January to May, 1922, Audubon, N. J.; Jamestown, N. Y.; Greensburg, Pa.; Petersburg, Va.

W. E. Biederwolf Party—Until Feb. 26, Indianapolis, Ind.

W. A. Bodell—Until Jan. 20, Howell, Mich.

Mr. and Mrs. V. P. Brook—Until Feb. 19, Noblesville, Ind.; Feb. 26—Mar. 19, Lima, O.; Mar. 26—Apr. 16, Marion, Ind.; Apr. 28—May 14, Springfield, O.

H. T. Crossley and J. H. Leonard—Jan. 29—Apr. 18 Vancouver, B. C.; Apr. 23—May 12, Dauphin, Man.; May 14—June 2, Carman, Man.

Mr. and Mrs. E. B. Cunningham—February, New Goshen, Ind.

Wm. S. Dixon—Until Jan. 22, Sidney, Ia.; Jan. 29—Feb. 12, Ashtabula, O.; August, 1922, Iowa; November, 1922, Pennsylvania.

John W. Erskine—Until Feb. 5, Sanford, Mich.; Feb. 9—26, Cadillac, Mich.; March 2—19, Spiceland, Ind.; May 7—21, Wellston, Mich.

George D. Eastes Party—Feb. 5—26, Frederick, Md.; Apr. 1—16, Burlington, N. C.

Fairfield Gospel Team—Until February, Newton, Ia.

Earle T. Favro—Until Jan. 22, Toledo, O.; Jan. 29, Columbus, O.; Feb. 2—Mar. 19, New Bedford, Mass.

Franklin Party—Until February, Goffs, Ia.

May Lindsay Haight—Until Feb. 10, Altoona, Pa.

Albert C. Hakim—February, Peoria, Ill.

W. W. Hall—Loes Party—February, Erie, Pa.; March, Brooklyn, N. Y.

Moody Bible Institute Monthly



G. E. Hillis and Wife—Until April, Wyoming;  
June, Kiron, Ia.; July-August, Kahoka, Mo.  
I. E. Honeywell Party—Mar. 19, Champaign, Ill.  
Carolyn A. Hosford—Feb. 5-Mar. 19, Maine;  
Mar. 26-Apr. 16, Cohoes, N. Y.  
James-Wegner Party—February, Richwood, O.  
E. DeWitt Johnston—February, Syracuse, Ind.  
Bob Jones Party—Until February, Brownsville  
and South Brownsville, Pa.  
P. H. Kadey—February, Cement City, Mich.  
Albert Allen Ketchum—February, Luther, Ia.;  
March-April, Sidney, Ia.  
Clarence M. Keen—Feb. 19, Lebanon, Pa.  
Kramer-Mitchell Party—January, Salida, Colo.  
John M. Linden Party—Until Feb. 12, Mentone,  
Ind.; Mar. 22-Apr. 9, Wilkinsburg, Pa.  
J. B. McMinn—February, LaPorte, City Ia.;  
March, Waverly, Ia.  
W. P. Martin—Until Jan. 29, Wilkesboro, N. C.;  
Feb. 19, Roanoke, Va.; Mar. 12, Greensboro, N. C.;  
Apr. 2, Atlanta, Ga.; Apr. 23, Memphis, Tenn.;  
May 9, Jacksonville, Fla.; May, 21, Cullman, Ala.;  
June 5, Guntersville, Ala.  
John A. May—Mar. 26-Apr. 6, Tupelo, Miss.;  
Apr. 16-May 7, St. Joseph, Mo.  
W. C. Mealing and wife—Until Jan. 22, Oyster  
Bay, N. Y.; Jan. 29-Feb. 12, Milford, De.; Feb.  
19-Mar. 2, New Haven, Conn.; Mar. 12-26, Amity-  
ville, N. Y.  
Marle Nafziger Party—Until Jan. 29, Butler, Ind.  
P. C. Nelson—Until Jan. 22, Guelph, Ont.; after-  
wards, Mansfield, O.; St. Louis, Mo.; Loveland and  
Ft. Collins, Colo.; Stromsburg, Neb.; camp meetings,  
Texas, Oklahoma and Kansas.  
Emma Paige—Until Feb. 12, Cumberland, Md.  
George D. Reep—Feb., Fostoria, O.  
Milton S. Rees—February, Cortland, N. Y.;  
March, Brookville, Pa.  
A. P. Renn—Burnettsville, Bedford and Columbus,  
Ind.  
Richer Brothers—Until Feb. 5, Kendallville, Ind.  
Harold F. Sayles—Until Jan. 29, Lansing, Mich.;  
Feb. 5-19, Bannister, Mich.; Feb. 21-Mar. 5, Van-  
debilt, Mich.  
John R. Snyder—February, Johnstown, Pa.;  
April, Detroit, Mich.; May, Shade Creek, Pa.  
M. E. Taylor-H. L. Fleming—Feb. 5-March 2,  
Wisconsin Rapids, Wis.; Mar. 12-Apr. 9, Baraboo,  
Wis.; Apr. 16-May 14, Rib Lake, Wis.  
T. Edward Thomas—February, Garrett, Ind.;  
March, Morrison, Ill.; April, Corydon, Ind.  
W. W. Weaver—Jan. 22-Feb. 8, Arman, Ont.;  
Feb. 12-Mar. 1, Kemble, Ont.; Mar. 5-22, Midland,  
Ont.  
Homer M. Welch—Until Feb. 5, Franklin, Pa.;  
Feb. 6-19, Greenville, Pa.; Feb. 22-Mar. 12, Titus-  
ville, Pa.; Mar. 13-Apr. 2, Erie, Pa.; Apr. 3-16,  
Meadow, Pa.  
Helen O. Wiard—Feb. 5-12, Corbin, Ky.; Feb.  
13-20, Louisville, Ky.  
Oliver E. Williams—Until Jan. 29, Baltimore,  
Md.; Feb. 5, Coshocton, O.  
R. Hayes Willis and wife—Until Feb. 12, Cadiz, O.  
Wicker-Wolslagel Party—Feb. 1-15, Asheville,  
N. C.; Feb. 19-Mar. 10, Trenton, N. J.  
Young-Hunderup Party—Until Jan. 22, southern  
California and Portland, Ore.

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128 pages. 8x5 1-2 inches. The North American Almanac Company, 32 So. Clinton St., Chicago Ill. 35 cents. Sample copy, 25 cents.

J. H. R.

### The Majesty of God in a Dew Drop; The Nobility of Womanhood, by Rev. H. K. W. Patterson.

This little booklet is composed of two poems, the first of which is a rebuke of the double standard, and the second a panegyric on the prohibition of the liquor traffic, which appeared in our issue of September, 1921.

The author is a gifted preacher, poet and essayist, and the booklet is well worth reading.

Paper covers, 15 pages. Obtainable from the author, Bay City, Mich. 50 cents.

J. M. G.

### Crannell's Pocket Lessons for 1922, by Rev. Philip Wendell Crannell, D.D.

This is a vest pocket volume on the International Lessons, which is unlike any other that has yet appeared. It not only furnishes information, but provokes independent thought. It leads into the deeper meaning of the Scriptures and strengthens one's faith in them. It sparkles with brilliant lesson suggestions. Whatever other helps you may have, you should have this one also.

205 pages. 3 1/4 x 3 inches. The Judson Press, Chicago and Philadelphia. 40 cents.

P. B. F.

### The Manual of Bible History, by Rev. Prof. William G. Blakie, D. D., LL. D.

This fine Manual has been before the Christian world for many years, but this edition embraces maps that are not in the earlier editions. The book is written in simple language, but the scholar will readily discover that the writer knows the literature of the subject far beyond the Bible story. To those who cannot take teaching in a Bible school by residence or by correspondence, this will be a fair compensation.

512 pages. 7 1/2 x 5 1/2 inches. T. Nelson & Sons, London.

J. H. R.

### Assurance of Salvation, by Rev. J. W. Porter, D.D.

This is a book of seventeen sermons, or evangelistic addresses, by Dr. Porter. It is wholesome, carrying with it definite-

ness of teaching. It is especially fitted for these days of shifting opinions and questionings as to the foundations of the Christian faith. There is one error, however, which the author seems to fall into (page 37), touching the completion of sanctification. He makes the grave of the saint its consummation, whereas the Scripture teaching is that it is completed at the appearing of Jesus Christ. With this exception this volume is heartily to be commended.

141 pages. 7 1/2 x 5 inches. Fleming H. Revell Company, Chicago and New York. \$1.25.

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### Pioneering in Tibet, by Albert L. Shelton, M. D.

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### Victorious Life Hymns.

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275 pages, 7 3-4 x 5 1-4 inches. Sunday School Times Company, Philadelphia.

A. H.

### Wayside Sketches (Abridged), by Mrs. Sarah A. Cooke.

A brief account of this devoted servant of God, familiarly called "Auntie" Cooke, including a reference to her

spiritual relation to D. L. Moody, appeared in these pages at the time of her decease last summer; but in these *Wayside Sketches* we have the story of her childhood, her conversion, marriage, and the blessed work she was enabled to do for the Lord in wayside preaching, public testimony and personal work for souls.

All who knew her will wish to read this book, and many who never had that privilege will find spiritual quickening in it.

It contains also the sermon preached at her funeral, and remarks made by several ministers who knew and honored her.

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**Evangelistic Piano Playing**, by George S. Schuler.

To make the average hymn-tune or gospel song into piano music has always been a problem. As a hymn appears on the printed page, it is merely a composition for four voices. Usually these voice parts do not lie well under the hands when played and even if they do, the effect is unsatisfactory. The hymns must be adapted to the instrument. In the new book, *Evangelistic Piano Playing* by Mr. Schuler, full instructions are given for making these adaptations, beginning in the simplest possible manner and finally developing into real piano pieces. Mr. Schuler has had much experience in this line of work and is fully conversant with the methods of all the successful evangelistic pianists.

The special introductory price in advance of publication is 50 cents, postpaid. Address the author at 153 Institute Place, Chicago, Ill.—*The Etude*.

**In the Secret Place**, by W. B. Percival M. D.

This is another small book on prayer that will be welcomed by many, even with those who are somewhat familiar with other books on the same subject. The author says that the book is made up of a series of articles that were written years ago and appeared month by month in a religious periodical.

The subject of prayer is reviewed from several standpoints, the chapters being quite independent of each other. Consequently there is not the sequence that might be desired by some, but the very abruptness with which the changes take place may give an element of interest to the reader. The twenty-one chapters are short and any one of them might be made a good, audible reading on prayer where the means of grace are not enjoyed, or indeed, in any circle desirous of realizing the importance of prayer. Whether the use of Moffatt's and Weymouth's version of several Scripture passages on prayer is an advantage may be seriously questioned in the light of the remarkably good translation of such passages in the Authorized version, and the fact that these passages have been carried in the memory of many for years.

118 pages. 7¼x5½ inches. The Biola Book Room, Los Angeles, Cal.—J. H. R.

**The Backward Peoples and Our Relations with Them**, by Sir Harry Johnston.

The author, as an administrative officer of the British Government in various parts, has had a long and intimate acquaintance with Africa. He has written a number of books on the African and other races. His present book contains three chapters and an appended bibliography. The first and longest chapter entitled, "Who Are the Backward Peoples?" is a study in ethnology, which, while rather too technical to interest the average reader,

will be read with profit by the student of world races. The second deals with the causes which have led up to the present adjustment of races. The third pays worthy tribute to the missionaries and others who have wrought for the good of the backward races, cites frankly both the benefits and the wrongs received by these races at the hands of civilized nations, points out the need still existing of a measure of benevolent control by the more advanced nations, and finally warns of the grave results which will surely follow any longer pursuit of arrogant policies and insulting ways in the white man's treatment of the colored races, among whom national consciousness is now rapidly developing.

64 pages. 7¼x4¾ inches. Oxford University Press, New York.

R. H. G.

**Christ and The International Life**, by Edith Picton-Turberville.

The author attempts to show how international life can be established on the basis of Christian ethics. The book, though interestingly written, errs in two respects:

First, it ignores the dispensational aspect of Scripture—it tries to bring the conditions which shall prevail in the day of Christ's personal reign on the earth into this present time of His grace. It is true that Christ is the universal man, but the time of His power is not yet.

Secondly, it assumes the possibility of manifesting the Spirit of Christ by unregenerate men. But men must be born again—made partakers of the divine nature—before they can love each other. The heart is deceitful above all things and desperately wicked. Only when they possess a new heart will there be love among men. This new heart cannot be obtained by the human will nor through altruistic desire. What the world needs is regeneration, not reformation. To hold up such an ideal before the world is but to mock its impotence. Infinitely more can be accomplished by giving men the gospel, God's dynamic, which will make possible a brotherhood, than by holding up Christ's ethical standards to those who are His enemies. The brotherhood of man can only be realized through regeneration.

As one reads this book he sincerely wishes that what the author contends for could be true.

150 pages. 7½x5 inches. Morgan and Scott, London, Eng. \$1.35—P. B. F.

**The Unity School of Christianity and What Its Teachings Reveal**, by C. E. Putnam.

This little book of about 12,000 words is the result of most careful study of the Unity School of Christianity, especially in its printed teachings. The author is convinced that very many people are falling as victims to false religious fads, and that there is a call for an answer

to these false teachings. The author was a very successful business man for many years. He has more recently been a very earnest student of the Bible and of modern religious cults. In a very business-like manner he "lays" this false system. The method is to quote from the teachings of the school, citing the passages, and then to deal with each great error, first from a commonsense and logical standpoint, then by an appeal to Holy Scripture.

He clearly shows that the system identifies God and man, and that there can be no fall of man in the evangelical sense; that there is no evil in the world, consequently no sin; that men could do the works that Jesus did if they had proper discernment; that there is no such thing as a material body, consequently there can be no material marriage nor material resurrection. There is no Devil. These are but a few of the statements that ally the system to Christian Science, Theosophy, etc.

It is a matter of gratitude that a competent person will give himself to the disclosing of the errors of this and other related cults which are dragging down tens of thousands of ostensibly good people, and which are ignored or considered unworthy of special consideration on the part of ministers of the gospel. It is a reflection on the intelligence of the age, that the most irrational, absurd, sacrilegious and blasphemous religious beliefs are taken up by people, and embraced as the latest revelations of the divine mind.

Paper, 56 pages, 6¼x5 inches. The Bible Institute Colportage Association. 25c. J. H. R.

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Editor and Bible Teacher

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Of the former edition the Sunday School Times said: "It is to be hoped that the book will have a wide circulation, and that Christians will read and ponder its message. It reveals things that we all ought to know so that we may not be ignorant of Satan's methods."

Postpaid, \$1.50, if ordered direct  
THE WAY PRESS, 745 E. Third, St. Paul, Minn.



**What and Where Is God?** by Rev. Richard LaRue Swain, Ph. D.

This good-looking book, published by The MacMillan Company of New York, with a recommendation by Dr. Lyman Abbott, is called the best seller in a majority of Presbyterian book-stores of the country. This being the ostensible setting of the book, it would seem to be one of remarkable value to the inquirer after God, but an examination of the book may not only weaken this confidence, but will reveal that the book is full of essential error as to fundamental truth, and does not answer the question in its title to the satisfaction of a serious person.

The author gives a history of his early religious experiences which seem to be those of ordinary persons in conversion and he dismisses all of them as emotional and deceptive. He relates at considerable length his experiences when passing through college and his special study of philosophy at Yale University. He says, "The theological world was not quite ready to give the help that it now gives to so many suffering minds." It was while at Yale that he went "beyond himself and institutions and took his stand with final reality."

Answering the question "What is God?" he says, "God is a Spirit" and then says, "Whether God is a spirit, soul or a person, the meaning is the same" and that He as an "intelligent will no longer sits on a throne and shows His face through parted clouds." While God is a living, intelligent will, "He must have an instrument without which He is silent and invisible."

To the question, "Who is God?" he says, "God is the father of spirits." "This makes every created spirit a child of God or a God-child." "God is the father of all spirits whether they reside on earth, in heaven or in hell." "All spirits are children of God, whether good or bad, just because they are spirits."

The reviewer, while reading this book, read paragraphs here and there to a very intelligent friend, who was astonished that a person of commonsense and rationality, should write such silly, non-meaning trash. Such is the judgment of the reviewer and he believes that here we have teaching that logically turns the ears of the readers from truth unto fables.

In the discussion of man and his soul the author says that a man's body and his soul grow in the same way and at the same rate. The mind and the soul develop together—so man's soul and legs have risen, until today for the purpose of locomotion, we have automobiles and steam cars, and these are but augmented legs of man. The growing soul in man has caused the swifter means of locomotion.

The author has a lengthy section discussing whether God has a body or not. There is also a discussion about the

future—heaven and its experiences, this discussion being so mystical and speculative that the reader is utterly confused.

Speaking of the Bible, he says, "To believe that the Bible's religious value is destroyed if the Bible contains errors in history and science, is a position as dangerous as it is false." "The writer of Genesis, like his contemporaries, regarded the earth as the center and main bulk of the universe. His universe was the child's universe, the universe of the unaided senses. On a very large scale, the world in his thought, was something like the old-fashioned cheese dish with a glass hemisphere over it."

"It is but truth to say that our old Bible is two or three times higher than it was before modern learning upset it; and may scholars keep on upsetting it as long as they can make God's word stand out clear and strong above all human learning and bigotry and superstition." As to the story of the Fall, the author says, "This parable and fable of the garden is meant for our edification and safety. As an analysis of temptation, sin, and punishment, for all people and for all times nothing can surpass this story of the garden. Seeing that it contains such vital thrilling truth, it is a great pity that it has fallen into almost universal neglect. The story has been killed by the credulity of its friends."

As to the book of Jonah, he says, "As a parable Jonah is true to the general history of Israel and the spirit of Christian missions." He also says, "The whining and almost contemptible prophet Jonah is Israel itself. Jonah is a caricature of Israel and that is what made him seem unreal to me as a child. The great fish that swallowed Jonah was Assyria. Therefore, it is not strange that Israel offered a long and beautiful prayer in that kind of a fish's belly." Other quotations might be made *ad nauseam*.

It is astonishing that book-stores controlled by a great evangelical denomination should offer such books to the purchasing public and especially that such books should be featured. They never strengthen the faith of the true lovers of truth, but are the means of deceiving many who are not grounded in the truth to their spiritual ruin.

Boards, 255 pages. 7 3/4 x 5 1/2 inches. The Macmillan Company, New York. J. H. R.

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#### BOOKS RECEIVED

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"First Fruits in Korea." Charles Allen Clark.  
"The Future of the Churches." Roger W. Babson.  
"The Bible a Missionary Message." William Owen Carver, LL. D.  
"Prodigal Daughters." Joseph Hocking.  
"Building a Successful Sunday School." P. E. Burroughs, D.D.  
"The Church in the Present Crisis." William Allen Harper, LL. D.  
"Men and Methods That Win in the Foreign Fields." J. R. Saunders, Th. D.  
"The Chinese as They Are." J. R. Saunders.  
"The Progress of Church Federation to 1922." Charles S. MacFarland.  
"Parish Evangelism." Frederick L. Fagley.  
"The Modern Theory of the Bible." Samuel A. Steel, D. D.  
**The MacMillan Company, New York.**  
"The Gospel and the Plow." Sam Higginbottom, M. A.  
"Self-Help in Teaching." Huber W. Hurt.  
"What Shall I Think of Japan?" George Gleason.  
"The Promise of His Coming." Chester G. McGown, Ph. D.  
**Christian Alliance Publishing Company, New York.**  
"The Incarnate Son of God." Henri DeVries.  
**J. B. Lippincott Company, Philadelphia.**  
"The Song of Songs." Morris Jastrow, Jr.  
**Bible Truth Depot, Swedeland, Pa.**  
"Why Four Gospels?" Arthur W. Pink.  
**Mt. Lebanon Publishing Company, Pittsburgh.**  
"The Judgment of Nations." William Parker.  
**Westminster Press, Philadelphia.**  
"The Gospel of Luke." Charles R. Erdman.  
**The Century Company, New York.**  
"The Century Hymnal." Edited by H. Augustine Smith, A. M.  
"Hymnal for American Youth." Edited by H. Augustine Smith, A. M.

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# Moody Bible Institute of Chicago

Joseph B. Bowles

## RECENT SPECIAL SPEAKERS

Rev. Newton Jones, evangelist, London; Rev. Norman H. Liddy, Buffalo, N. Y.; Mr. and Mrs. E. E. Strothers, World Christian Endeavor Union representatives in China; Rev. O. L. Cotterell, evangelist; Dr. J. Knox Montgomery, President, Muskingum College, New Concord, O.; Mr. Geo. C. Stebbins, Brooklyn, N. Y.; Mrs. Amy Unruhe and Miss Helen K. Strain, both under Presbyterian Board of Temperance, New York, N. Y.

## FALL TERM GRADUATION EXERCISES

Thirty-five men and thirty-one women were in the graduating class, representing seventeen states and seven foreign countries—Canada, England, Scotland, Ireland, Norway, Germany and South Africa.

Graduation day was Thursday, December 22. The class exercises in the Auditorium at the 11 o'clock hour, Dr. Gray presiding, were marked by addresses by the class speakers which received the deeply interested attention and warm appreciation of the hearers. Thomas A. Bancroft, representing the men, spoke on "Requisites for Success in the Gospel Ministry" and Elizabeth I. Christiansen, for the women, on "The Spirit-Filled Life." The class song "His Appearings," sung at the close, was written by Alfred P. Gibbs, the music by Elmer J. Baer.

At the dinner following the afternoon reception to the graduates given by the Faculty and the Business Staff, Mr. Gibbs represented the graduates in presenting the class picture to the Faculty. "I came 10,000 miles to attend The Moody Bible Institute, he said, "and wish to say that after spending two years here I would gladly travel 10,000 miles again to receive the instruction given in this school."

He presented voluntary pledges from the graduates for the support of the Institute amounting to \$10,600.

Mr. Gosnell, responding on behalf of the Board of Trustees and the Faculty, at Dr. Gray's request expressed thanks for the picture and the generous gift, and told of an evangelist and his wife, who, when shown through the various buildings on their recent visit to the Institute, had no comment to offer about the building or their furnishings, or about the orderly way in which the business of the Institute is conducted, but bestowed nearly all their attention on the class pictures which hang on the walls in so many of the offices.

Despite a drizzling rain the Auditorium was filled for the public exercises at 7:45 p. m. Dr. Gray presided, and in the absence of Mr. Frederick A. Wells

of the Board of Trustees, presented the diplomas to the graduates.

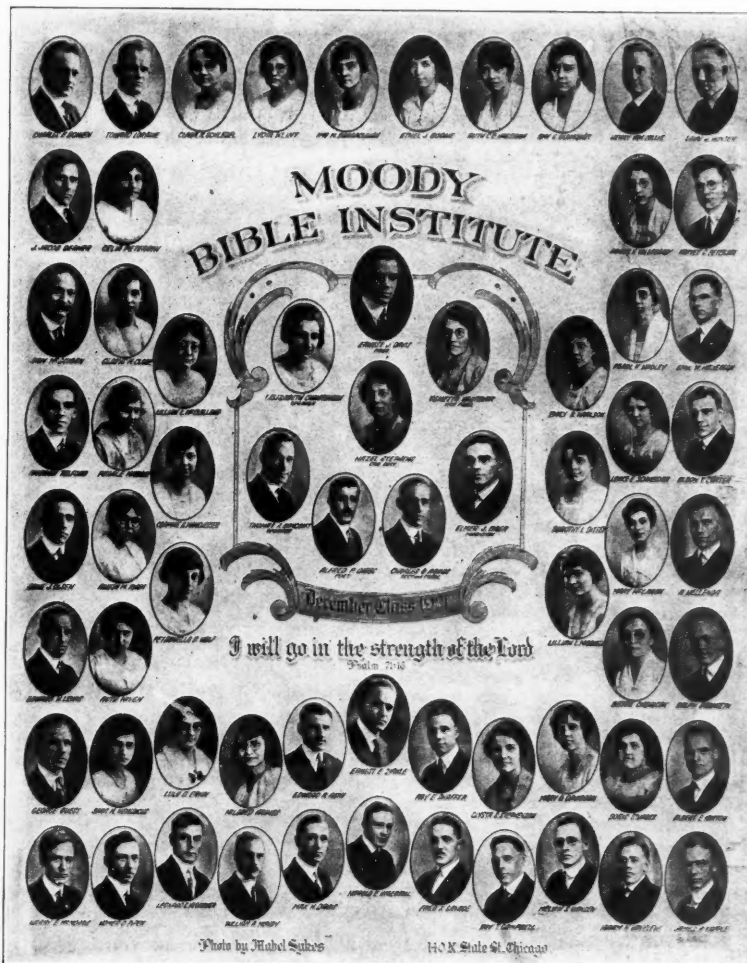
Expressing his pleasure in introducing the speaker of the evening, Rev. J. Knox Montgomery, D. D., President of Muskingum College, New Concord, O., Dr. Gray said that students of the Institute had frequently gone to Muskingum College, and that three of Dr. Fitzwater's sons were now there, as well as a number of Institute students, and then read a telegram of greeting to the faculty and graduates he had received that day, signed by seven former Institute students now in Muskingum college: Forest W. Hall, '19, Frank C. Schaffer, '18, Eric L. Hill, '20, Roy J. Stewart, '20, Joseph Keating, '18, Mrs. Stewart, nee Florence Shoop '20.

Dr. Montgomery's subject was, "The Church's Biggest Business." Space is lacking for even a summary here of

this masterly address, which doubtless will appear in a later issue of the MONTHLY.

Having presented the diplomas, Dr. Gray gave a brief parting message to the graduates. "Your class motto" he said, "I will go in the strength of the Lord," is also rendered, "I will come in the strength of the Lord." The remainder of the verse reads, "I will make mention of thy righteousness, even of thine only." He then emphasized what it means not only to go in the strength of the Lord clothed with his righteousness through the atoning merit of the sacrifice on Calvary, but also that in coming to those to whom they minister, all that they could bring them is wrapped up in the righteousness of God, revealed through faith in Jesus Christ.

The names of the graduates follow: Imo M. Barraclough, Amy Eleanor Blomquist, Ethel Josephine Boone, Bessie Chénicek, I. Elizabeth Christensen, Gladys May Clark, Mary Gray Davidson, Dorothy Leila Dittes, Lulu D. Ervin, Pearl Kathrine Hadley, Ruth



Graduating Class—December, 1921

C. E. Hagstrom, Mildred Haines, Sara M. Heinrichs, Emily S. Karlson, I. Lydia W. Klint, Lillian L. McClelland, Mary McLaren, Corinne Anderson Manchester, Bertha Pearle Markley, Lillian Larremore Maxwell, Ruth Niven, Celia Peterson, Rhesa Marlowe Rhea, Clara A. Schlegel, Lenice E. Schneider, Hazel Stephens, Clysta S. Stephenson, Doris Sturges, Venetta Whitaker, Agnes Helen Willoughby, Petronella D. Wolf, Charles G. Arras, Elmer J. Baer, Thomas Addison Bancroft, Johannes Jacob Berner, Charles Edward Bowen, Roy T. Campbell, Eldon T. Carter, Ernest J. Davis, Max Harold Davis, Alfred P. Gibbs, Ralph Gronseth, George Guest, Emil W. Halverson, Melvin S. Hansen, Leonard S. Hegnauer, A. Hellenga, Albert E. Horton, Laun J. Hunter, Harold Everett Ingersoll, James Russell

the Course in Evangelism, and 59, Introductory Bible Course.

### DR. AND MRS. GLOVER ENTERTAIN MISSIONARIES' SONS AND DAUGHTERS

On the evening of December 9 Dr. and Mrs. R. H. Glover entertained fourteen young men and women, sons and daughters of missionaries, who had formerly attended school in Chefoo, China. Twelve of the fourteen had been in the Chefoo school at the same time. Two of them were from Korea; the others, from China, where their parents were under the China Inland Mission. Together with Dr. and Mrs. Glover, there were represented sixteen of the eighteen provinces of China, in that one or more had been in each of these provinces. One of the boys was a son of Rev. and Mrs. Herbert Taylor and grandson of J. Hudson Taylor, founder of the China Inland Mission.

At present five of these young people are attending Wheaton Academy or College; three, the Moody Bible Institute; one, the University of Chicago; one, McCormick Seminary; one, a normal school; one is taking a course in nursing, and two working in Chicago. Reminiscences of China were greatly enjoyed, and the evening proved a spiritual and missionary incentive to the young people.

### GUILD PARTY

The Married Women's Guild enjoyed a real Christmas party, Wednesday afternoon, December 14, on the first floor of the Guild House. There was a big Christmas tree, trimmed and lighted, under which were piled gifts for every child. At 3 o'clock the room was crowded, and the entertainment, provided by the children in charge of Mrs. Foss L. Fellers, began. There were songs and recitations, games and drills, tableaux, and recitation of Scripture, which greatly delighted the proud parents and others in the audience. Then the gifts—generously provided by Mrs. Thomas S. Smith—were distributed; dolls for the girls, cars for the boys, games and books for the older children, and apples for everyone. Also each child received a net stocking full of candy, provided by Mrs. Gray. This was the final Guild meeting of the fall term.

### EXTENSION DEPARTMENT NOTES

Dr. Julian S. Rodgers in January conducted meetings at Gainesville and Sanford, Fla., in which the principal speakers were Dr. Henry Ostrom and Rev. George E. Guille, to be followed Feb. 16-27 by others at St. Petersburg.

Dr. E. J. Pace taught the Bible in the First U. B. Church, Lancaster, Pa., Jan. 1-7; Y. W. C. A., Wilksburg, Jan. 9-18; First U. B. Church, Elizabethtown, Jan. 20-29; and then held a meeting at Wooster, O. He will conduct a conference at Rittman, O., Feb. 6-12, under the auspices of the U. B. and

**His Appearings.**  
(HERBERT J. BARNES)

1. "He hath appeared!" He pur-chased my soul - va - tion; The Son of  
2. "He hath appeared!" He mak - eth in - ter - ces - sion; In heav'n He  
3. "He shall appear!" O blest an - ti - ci - pa - tion! The Lord Him -

God, "made sin" for sin - ful me; My soul He bore, be -  
ev - er lives to plead for me; And as "The Great High  
son" shall come from heav'n for me. "For - ev - er with the

came my Sub - sti - tu - tion. And from sin's pen - al - ty hath set me free!  
Priest of our Con - so - la - tion." He dai - ly, from sin's pow'r de - liv - ers me.  
Lord! "great consummation!" Thus from sin's ap - pre - hen - sion re - store me to be!

Lord Je - sus Christ, my Sac - ri - fice, My Ad - vocate, my  
Lord Je - sus Christ, my per - son - al Sa - vi - or, free

King, To Thee I lift both heart and voice, As now Thy praise I sing.

### Class Song

Kaple, Edward H. Lewis, Toward Loraine, Sam McGuigan, Harry E. McMorris, William A. Mundy, Arne J. Olsen, Harvey C. Peterson, Homer Owen Piper, Edward Rudolph Rein, Fred X. Savage, Roy E. Shaffer, Andrew Telford, Hiram Hunter Van Cleve, Henry Van Coolie, Ernest E. Zirkle.

It was announced that students completing courses in the Correspondence Department, July 1-Nov. 7, 1921, numbered 221, representing thirty-six states and the following foreign countries: Canada, England, Scotland, China, Australia and New Zealand.

Five completed the Bible Doctrine Course; 24 Practical Christian Work Course; 3 Bible Chapter Summary Course; 50 Synthetic Bible Study Course; 27 Scofield Bible Correspondence Course; 25, Christian Evidences Course; 28,

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Moody Bible Institute Monthly



Presbyterian churches; assist the pastor of the U. B. Church, Sterling, Ills., Feb. 14-19, and later will speak at the Erieside Midwinter Conference at Cleveland, O., Feb. 23-26.

Miss E. Stafford Millar addressed the Cleveland Sunday-school Association, Jan. 8-14, including a mass meeting of women numbering above 1,000. She then went to Chambersburg, Pa., and addressed the women of Wilson College.

Mrs. Margaret T. Russell spent most of January in Florida, conducting meetings for Bible students at the Y. W. C. A. and the School of Missions, at St. Petersburg.

Under the auspices of the School of Missions she also spoke at DeLand, followed by a two days conference at Jacksonville. February 3-8 she will be at Laurel, Miss.; Feb. 12-29, Third Presbyterian Church, Springfield, Ill.; and Feb. 22-27, First Presbyterian Church, Corinth, Miss.

Mr. C. E. Putnam is at Kissimmee, Fla.

#### AN EXPERIENCE OF NEEDS SUPPLIED

E. R. Rein, '20, came to the Institute with \$200. Shortly after his arrival, the cost of a necessary operation almost exhausted this entire amount. At the

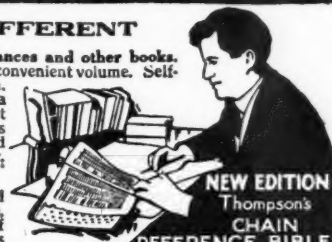
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end of the first term he was without funds, but received by mail \$65 sent from friends at his home. When vacation time came, he had no money to go home, but was unexpectedly told at the Accounting Department that there were \$20 coming to him. This paid his railroad fare home. When time came to return to the Institute, he was again without money. One evening, however, after giving a Bible reading to some friends, he was presented with \$90. Returning to school, he was informed that the \$20 which had provided for his trip home, had been given him by mistake, but this he was able to repay from his gift of \$90. "But my God shall supply all your need according to his riches in glory by Christ Jesus."

#### STUDENTS' REUNION AT WATERLOO, IA.

Dr. Gray returned from a Bible conference at Waterloo too late for a report, which will appear in the March issue.

#### PERSONALIA

P. E. Penner, '07, has left E. Bakersfield and is now in Reedley, Calif.

Richard J. Curnow, '05, will be installed as Presbyterian pastor at Shickshinny, Pa., February 1.

James C. Watt, '14, held evangelistic meetings in December at Narka, Kan., which crowded the church.

Anna A. Boehme, '01, of Albany, N. Y., has announced her engagement to Mr. Myron Hungerford.

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C. M. D.

D. M. Nicol '16, is now pastor of the Sherman Boulevard Congregational Church, Milwaukee, Wis.

Calvin L. Herrick, '99, is now located as pastor of the First Baptist Church, Sidney, N. Y.

The present address of Robert Henry Redinbaugh, '18, is Wilton Junction, Ia., where he is pastor of the Grace Reformed Church.

George Sagen, '20, held evangelistic meetings recently at the Bethel Evangelical Church, Lydick, Ind., of which E. W. Zoller, '20, is pastor.

Jean Shewell, '20, writes from Greenville, S. C., that she is teaching in one of the large cotton-mill villages and holding a weekly Bible class.

W. Norman Liddy, '06, is now pastor of Immanuel Baptist Church, Buffalo, N. Y. His address is Normal Ave. and Rhode Island St.

J. W. L. Coursey, '97, has been for some years superintendent of the Christian Mission Society, 2319 Inyo St., Fresno, Cal., and reports great blessing on the work.

Edward Drew, '02, is pastor of the Madison Avenue Baptist Church, Paterson, N. J. Year before last the missionary offerings of that church were \$6,200, and last year, \$8,300.

Reuben C. Larson, '20, field representative of the Institute in Minnesota, preached in Mountain Lake, November 27, and the next evening gave an illustrated lecture on the Institute.

John S. Brinkman, '16, formerly an M. E. pastor of Alton, Ill., was graduated from college last spring and is now attending Rochester Theological Seminary. Address, Hemlock, N. Y.

Warner R. Cole, '17, has been transferred from the Cleveland City Mission to the Woodlawn City Mission, Chicago, which was opened January 1, under the Pacific Garden Mission Extension.

Carl F. Bruhn, '08, a Presbyterian pastor, Phillips, Wis., has had his church building enlarged and improved. *The Presbyterian* says, "This church has done a large work and is reaching out to several mission stations around the city."

Christopher J. Balfe, '12, known as "Lucky Baldwin" and Bridewell chaplain in Chicago, was used of God in the conversion of R. A. Young, '13, a young Jew, as related in a tract entitled "Son of Israel Saved by Grace."

Following a union campaign in Wichita, Kan., Evangelist Omer L. Cotterell, '11, spent the Christmas holidays at the Institute. He will spend the first three weeks of January in meetings at Warren, Ind.

Paul J. Andreasen, '16, writes from India that he made sometime ago his first real attempt to preach in the Urdu language, when assisting Dr. Bandy of the Presbyterian mission in meetings for the native preachers.

Mrs. Kathleen B. Pierce (nee Bunn),

'13, widow of Rev. Alvin E. Pierce, '12, has been carrying on the pastoral work of her husband since his death a year ago last December. She is now pastor of the Methodist Episcopal church at Poy Sippi, Wis.

Henry K. Bentley, '14, who for five years was a Baptist pastor, Godalming, Eng., is now director of the Bible School (French) started by Mr. and Mrs. Norton in Brussels, Belgium. He is married and has two baby girls. He is full of praise to the Lord for his work and for his family.

H. Clarence Ramsay, '96, is in Delta, Pa., having returned from China last summer after many years of missionary work. He received an honorary decoration from the President of China for doing relief work during the great flood of 1917, and his friends in China made gifts to him before leaving China as an expression of gratitude for helping them during the awful famine of 1921.



Left to right: Ralph T., '18, and Mrs. Davis, '18; Mrs. Mary Thompson, '18; Ivy E. Craig, '19; Fannie Ellener, '19.

The above picture was taken last October in Chikore, S. Rhodesia, S. Africa. Mr. and Mrs. Davis are studying the language and working in the school at Rusitu, Rhodesia; Mrs. Thompson and Miss Ellener in Chikore, where Miss Ellener expected to take charge of the school January 1; and Miss Craig was to become associate principal of the school at Silinda. They request prayer for their work.

Ralph C. and Mrs. Norton, '02, write that they have never witnessed anything like the hunger for the Word of God evidenced in the last six months in Belgium, and supplies of the various Bible societies there have been exhausted. Recently Mr. Norton ordered 130,000 copies of the New Testament in Flemish. Mr. Mieres, in charge of the work at Bruges, sold 4,162 New Testaments and 97 Bibles in seven months. Before the war, had he sold 300 New Testaments in that time, he would have considered it remarkable. They now have fifteen stations where the Word is preached regularly, and others where it is preached as often as possible, and a Bible Institute at Brussels.

Grant Chambers, '05, is pastor of the Baptist church, Oneida, N. Y., which is known as the church without a collection. There are receptacles at the doors for offerings and tithers' envelopes are provided.

Charles H. Larson, '19, and Mrs. Larson, whose picture appears below.



have been stationed at Acasio, Charcas, Bolivia, S. A., since last July. Over one hundred attend their Sunday services and Mr. Larson has had 666 medical calls since his arrival in Acasio.

#### BORN

To Clyde F., '19, and Mrs. Stark, a daughter, Evelyn Elizabeth, December 15, Chicago.

To Lewis H., '16, and Mrs. Stafford, a daughter, Patricia Anne, December 27, St. Paul, Minn.

To Warner R., '17, and Mrs. Cole, '17 (nee Esther Sheets), a daughter, Esther Louise, May 31.

To Ralph A., '18, and Mrs. Brown, '18 (nee Florence E. Cole), a daughter, Charlotte Elizabeth, November 26.

#### MARRIED

Paul J. Andreasen, '16, and Olga H. Eklund, November 26. At home, Assemblies of God, Saharanpur, U. P., India. Albert C. Hakim, '20, and Elsie Henkel, December 10, Gilman, Wis.

Peter Tuntland, '12, and Edna Le-master, at Kankakee, Ill., in July. At home, Morris, Ill.

Austin J. Gibbs and Clara V. Ault, '18, November 24, Cape Town, S. Africa. At home, Missao Americana, Angola, W. Africa.

J. R. Stephenson, '21, and Margaret McCreedy, '21, December 28, 1921.

#### PREPARING PREACHERS BY CORRESPONDENCE

So efficient has correspondence work become in many educational institutions that it is now considered a method, if properly conducted, of preparing men and women for professional life. While correspondence courses have not been considered sufficient to prepare men for the Christian ministry, the fact that some men of unusual mental and spiritual gifts have entered the ministry, and have been very successful therein, and had no special training except by correspondence, is most impressive. The Methodist Episcopal church of America has taught by correspondence for some time, confining the work to studies in the Old and New Testaments, history, and religious education; but now proposes to add church administration, church advertising, Bible study, and business methods. The ultimate object is said to be to enlist every minister in the Methodist church in correspondence work.

Moody Bible Institute Monthly

# The Gospel in Print

William Norton

## THE PULPIT AND THE PRESS

The printing press must not be forgotten among the foremost helps to evangelistic work. Printers ink! Great indeed is its power, either for good or evil. The pulpit and the press,—it is hard to say which wields the most imperial scepter. There can be no question that the press commands the greater audience, whatever its comparative authority. Such an agency ought to be used, in every way to spread the gospel.—A. T. Pierson.

## IS YOUR MIDWEEK MEETING A "PROBLEM"?

This testimony is from a Missouri pastor and we rejoice that the seed sown bore fruit.

"I had decided that instead of having a 'hop, skip and jump' system of selecting subjects for consideration at our mid-week prayer meeting it would be best to give my people regular systematic Bible study, taking up in succession the great topics of the Bible. But before going into these, it occurred to me that it would be the proper thing to have thorough study of the subject of prayer in order that the minds and hearts of the folks might be in right attitude toward the study of God's Word. I had seen a book on prayer by a certain author and so my mind turned instinctively to it as being the best for our use, considering the spiritual tone of the volume. It would help to accomplish the desired result.

"I ordered 25 copies of this book and recommended it to my people. They bought them eagerly. Three times I had to re-order more copies to supply the demand and practically all my congregation bought. Each week I took one or two chapters and went through it carefully, making an outline. I mimeographed 100 of these outlines and gave them out a week in advance. To those not at prayer meeting I would mail a copy, also to others in the town who needed the help, with an invitation to be with us.

Needless to say we had the best prayer meeting in the history of the church. People came as never before. Instead of giving a lecture on the subject of prayer, I simply directed the discussion and gave Scripture references, having them read aloud, followed by any comments which the persons having them desired to make. I found the more I got them to do the more interested they became. I, as leader, found plenty of opportunities to speak on the subject. God blessed us and we are now going forward in the study of the Book of books. I might add that we spent almost two months on the study of prayer."

## THE UNCHURCHED MULTITUDES, AND HOW TO REACH THEM

It is the prevailing impression that everybody, or nearly everybody, in our country can be regularly ministered unto by the church or Sunday-school. That

such is not the case will be readily seen upon observation or a few moments thought. Multitudes of men, women and children cannot (if they would) attend a church service or a Sunday-school session, unless they should change their occupations. For instance, the following mentioned classes: railroad men, policemen, firemen, telegraphers, engineers, street-car men, chauffeurs, restaurant employees, soldiers, sailors, electric light employees, light-house keepers, newspaper men, newsboys, post-office clerks, telephone operators, servants, life-saving crews, and messenger boys. To these might also be added the following classes of persons, who, though differently situated, cannot come to church to hear the message: invalids, nurses, aged people, the blind, the deaf, tired mothers, those too poorly clad, and others too far away to reach any service.

Two questions arise with respect to these people: (1) How may these be regularly reached by the gospel message and the usual means of grace? (2) What is my relation and responsibility towards their spiritual welfare?

Naturally, if they cannot attend services, the gospel must be taken to them, but how?

Next to the preached Word comes the written messages, and the use of this evangelistic auxiliary seems to be the solution of the problem—the judicious placing of the books, pamphlets and tracts, suiting the selection to personal needs and circumstances.

This is certainly a branch of Christian service in which everyone may engage, none too young or too old, none too centrally located or too far away, none possessing gifts so few but may participate in such a blessed work.

## MR. MOODY'S BOOK FUNDS

The following contributions have been received from December 1 to 31, 1921, inclusive:

Africa Book Fund: 3 Contributions, \$10.58  
Alaska Book Fund: 1 Contribution, \$5.00; Army and Navy Book Fund: 1 Contribution, \$10.00;  
Fire Station Book Fund: 3 Contributions, \$16.50;  
Hospital Book Fund: 7 Contributions, \$33.63;  
Hotel Room Book Fund: 2 Contributions, \$2.82;  
India Book Fund: 2 Contributions, \$5.60; Life Saving Station Book Fund: 1 Contribution, \$1.00; Lodging House Book Fund: 1 Contribution, \$2.00; Lumber Camp Book Fund: 6 Contributions, \$27.00; Miner's Book Fund: 3 Contributions, \$8.20; Mountain Book Fund: 10 Contributions, \$107.50; Pioneer Book Fund: 133 Contributions, \$707.99; Prison Book Fund: 47 Contributions, \$262.72; Seamen's Book Fund: 5 Contributions, \$47.50; Spanish "All of Grace" Book Fund: 10 Contributions, \$71.10; Spanish "Way to God" Book Fund: 25 Contributions, \$96.00; Free Tract Fund: 5 Contributions, \$15.98.

## FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels, Pocket Treasury, etc., have been sent out on account of the several book funds named from December 1 to 31, 1921, inclusive:

Pioneer Book Fund: Utah, 50 books, 50 Pocket Treasury. Montana, 372 books, 295 Pocket Treasury. Idaho, 373 books, 365 Pocket Treasury. Colorado, 100 books, 75 Pocket Treasury. Nevada,

25 books, 25 Pocket Treasury. California, 200 books, 200 Pocket Treasury. Wyoming, 135 books, 115 Pocket Treasury. Arizona, 315 books, 205 Pocket Treasury. North Dakota, 45 books, 50 Pocket Treasury. New Mexico, 60 books, 320 Pocket Treasury, 20 Gospels. Michigan, 275 books, 175 Pocket Treasury. Washington, 60 books, 50 Pocket Treasury. Minnesota, 40 books, 50 Pocket Treasury. South Dakota, 150 Pocket Treasury. Canada, 56 books, 50 Pocket Treasury. Kentucky, 35 books, 25 Pocket Treasury. Oregon, 200 books, 50 Pocket Treasury, 100 Gospels. Nebraska, 35 books.

Prison Book Fund: Ohio, 55 books, 55 Pocket Treasury. West Virginia, 25 books, 30 Pocket Treasury. Pennsylvania, 387 books, 175 Pocket Treasury, 100 Gospels. Louisiana, 40 books, 40 Pocket Treasury. Georgia, 155 books, 170 Pocket Treasury. Illinois, 24 books, 24 Pocket Treasury, 24 Gospels. New York, 154 books, 125 Pocket Treasury, 100 Gospels. North Carolina, 129 books, 125 Pocket Treasury. Kansas, 123 books, 126 Pocket Treasury. Wisconsin, 150 books. North Dakota, 28 books, 10 Pocket Treasury. California, 150 books, 200 Pocket Treasury. Panama, Canal Zone, 30 books; 30 Pocket Treasury, 25 Gospels. Missouri, 20 books, 20 Pocket Treasury. Michigan, 25 books, 25 Pocket Treasury. Oklahoma, 236 books, 190 Pocket Treasury, 10 Gospels. New Jersey, 148 books, 131 Pocket Treasury. South Carolina, 83 books, 85 Pocket Treasury. Texas, 315 books, 115 Pocket Treasury, 850 Gospels.

Spanish "Way to God" Book Fund: Argentina, 150 books. Santa Fe, 50 books. Ecuador, 25 books. Nicaragua, 100 books. Honduras, 50 books. Guatemala, 50 books. Costa Rica, 50 books. Mexico, 70 books. Texas, 10 books.

Mountain Book Fund: North Carolina, 15 books, 15 Pocket Treasury. Tennessee, 42 books, 25 Pocket Treasury. Virginia, 93 books, 25 Pocket Treasury, 25 Gospels.

Lumber Camp Book Fund: Washington, 1,000 Pocket Treasury.

Seamen's Book Fund: New York, 50 Pocket Treasury.

Alaska Book Fund: Anchorage, 100 books, 200 Pocket Treasury.

India Book Fund: Tavancore, India, 10 books.

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Monthly

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The Publishing Agent





# MOODY BIBLE INSTITUTE MONTHLY

Continuing THE CHRISTIAN WORKERS MAGAZINE AND THE INSTITUTE TIE. Published on the first of each month by The Moody Bible Institute of Chicago.

JAMES M. GRAY, Editor.  
J. H. RALSTON, Associate Editor.  
S. A. WOODRUFF, Publishing Agent.

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## Moody Bible Institute Monthly

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Editorial and Executive Offices: 153-163 Institute Place, Chicago.

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